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P. BERLYN, Secretary.

189, Strand, December 27th, 1848.

TO the ELECTORS of the WEST RIDING of YORKSHIRE.

London, Dec. 21, 1848.

GENTLEMEN,—

The Contest has terminated in favour of my Opponent.

I should not do justice to my feelings if I failed to express, in the strongest language, the sentiments of gratitude and respect which I entertain towards those electors, amounting to nearly 12,000, who have recorded their votes in my behalf.

They have been defeated, not by the Tories, but by a section of the Whigs. Individuals professing peculiar attachment to the cause of religious liberty, have thrown their weight into the scale of a candidate who avows his intention of refusing to Roman Catholics benefits which he is ready to bestow on Protestants.

Men who exult in having carried Reform and Free-trade,—sooner than support a candidate who desired to develop both these, have coalesced with a party by whom both were resisted till resistance became impossible.

The course pursued has not been more inconsistent than the pleas for it have been untenable.

Bigotry against Roman Catholics has been attributed to me. The same persons consider it venial in Mr. Denison to legislate against Roman Catholic rights, and unpardonable in Sir Culling Eardley to controvert Roman Catholic tenets! It is an offence against charity to debate the great and glorious problems of the sixteenth century in the temper and spirit of the nineteenth but it is comparatively innocent to conduct the legislation of the nineteenth century after the narrow and exclusive fashion of the sixteenth! Such persons have yet to learn the real value, not only of religious liberty, but of religion itself. The man who really loves freedom could never bring himself to vote against it, or even to be neutral when it is at stake. The man who really prizes religion could never punish another man for zeal, however apparently excessive, in the cause of truth.

It has been objected to me that I am not a Yorkshireman. A restriction which no gentleman would adopt in the selection of a confidential or legal agent, has been urged as paramount in electing a representative.

It has been insisted that I am opposed to the connexion of Church and State. Why! so is every Dissenter. To avow such a test is simply to ostracise Dissenters—a course consistent in Tories, but inexplicable in Whigs. I have repeatedly stated my belief that public opinion is not ripe for the separation—an event which can never be consummated so long as the Establishment retains its hold on the affections of the people.

Through such excuses, the real fact is transparent. The Whigs alluded to are afraid of the spirit of liberty which they have evoked, and have made up their minds to prefer finality to progress.

Let us hope that there are those in their ranks who love the popular cause too well not to rejoin it. It is not too late. Twelve thousand Yorkshiremen will hail them as leaders, if they return. Let them only once and for ever abandon the miserable trickery of trying to govern Ireland by subsidizing the priests. Not twelve, but twenty-six thousand Yorkshire electors are agreed upon this; and that phalanx represents a corresponding feeling in all the constituencies of this country. Let th Whigs trust the people? Let them do justice to their intelligence—to their grievances—to their claims! An English gentleman who confides in his countrymen need never be afraid of being supplanted by demagogues. The people will defer to him in matters of detail, if they only see that he loves them and treats them with respect.

But of this the landed gentry in Yorkshire may rest assured—if the popular party do not find leaders in their own county, they will seek them elsewhere.

Electors! you will pardon me for dwelling so long on these particulars. The circumstances of the election have been so peculiar, and the times in which we live are so critical, that I could not content myself with a common-place Address of Thanks. I hope that your proceedings have contributed to the formation, previously commenced, of a great National Liberal Party, and that even amongst the men who now hold the reins of Government, there will be some who will regard the West Riding contest as replete both with instruction and warning.

As regards myself, I retire from the arena of public conflict, grateful to Him who has enabled me to dispense some seeds of truth, and who now permits me to return to a peaceful home, which I reluctantly quitted at the call of duty.

I carry with me the delightful conviction that I have formed friendships which will follow me into private life, and that I possess the sympathy and regard of many who were compelled, on this occasion, to refuse me their votes.

I remain, Gentlemen,
Your obedient and obliged Servant,
C. E. EARDLEY.

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THE CHRISTIAN BRETHREN Meeting in FARRINGDON-HALL, on Sunday Evenings, at Half-past Six, propose, in addition to Reading the Scriptures, Singing, &c., to have the following LECTURES delivered:—

December 31, 1848.—The Development of the Human Mind by Christian Training or Education, by GEORGE RAIT.

The Individual Right of Interpretation, or the Right of Private Judgment, by JOHN EPPS.

January 7, 1849.—The Evidences of the Divine Origin of the Christian Revelation, by THOMAS DICK.

God's Government of the World, by T. M'OUBREY.

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January 21.—The Development of the Human Mind by Christian Training and Education, by GEORGE RAIT.

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January 28.—The Evidences of the Divine Origin of the Christian Revelation, by THOMAS DICK.

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February 11.—The Evidences of the Divine Origin of the Christian Revelation, by THOMAS DICK.

God's Government of the World, by T. M'OUBREY.

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The Individual Right of Teaching, by JOHN EPPS.

February 25.—The aim of Christianity, &c., by —— ——.

The Objections to the Individual Right of Teaching considered, by JOHN EPPS.

Farringdon Hall is situated under the Gateway leading to the King's Arms Tavern, which Gateway opens on Snow-hill into Farringdon-street.

AT a MEETING of the FRIENDS of VOLUNTARY EDUCATION connected with SALEM CHAPEL, YORK, held in the SCHOOL-ROOM of that Chapel, on FRIDAY EVENING, DECEMBER 22nd, 1848.

The Rev. JAMES PARSONS in the Chair,

The following resolutions were unanimously adopted:—

1. That this meeting, after the lapse of five years from the period of the Congregational Conference on Education in London, deems it right to record its gratitude to God for the success which has attended the day-schools established in connexion with Salem Chapel; and trust that the friends of Voluntary Education will render to those Institutions continued and increased support.

2. That this meeting strongly repeats its maintenance of the principle which denies the right and policy of any State interference in Education; and also embraces the present opportunity, (especially on account of what has recently occurred,) of protesting against measures projected for the extension of religious endowments in another part of the British Empire; and THAT, not on any ground of religious truth, or error, which this meeting regards as being wholly beyond the province of civil government to determine, but because it equally objects to the existence of all such endowments whatever.

3. That the foregoing resolutions be advertised in the *Patriot*, *Nonconformist*, *British Banner*, *Standard of Freedom*, *Leeds Mercury*, and the *York Herald* newspapers.

(Signed) JAMES PARSONS, Chairman.

LONDON SACRED HARMONIC SOCIETY, EXETER-HALL.

President, REV. GEO. ROBERTS.—Conductor, Mr. SURMAN.

On FRIDAY NEXT, December 29th, will be performed (the first time this Season) Handel's Oratorio, "JUDAS MACCABEUS." Principal Vocal performers—Miss Birch, Miss A. Williams, Miss Stewart, Miss M. Williams, Mr. Sims Reeves, Mr. Benson, and Mr. and Mrs. H. Phillips. Tickets, 5s., 3s., and 1s., may be had of the principal Music-sellers; of Mr. Borman, 3, Leadenhall-street; and at the Offices of the Society, No. 9, Exeter-hall, and 376, Strand. The Subscription to the Society is £1 1s. per annum; or for reserved seats, numbered, £2 2s. Subscribers entitled to two transferable admissions for each subscription-concert.

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JOHN LAURENCE, Secretary.

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"I remain, gentlemen, yours respectfully,
"R. WARRINGTON, Chemical Operator."
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"I am, dear sir, yours truly,
"To R. Davison, Esq. JAMES COPLAND, M.D."

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Ditto 1842	1,685,067	61,851	191,496
Ditto 1848	2,984,878	110,700	445,673

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HALSE'S LETTERS on MEDICAL GALVANISM.—LETTER II.

GALVANISM.—How does Galvanism act in the cure of diseases? This is a question which is daily put to me, and the following is my reply to it. Galvanism first acts by arousing any nerve or organ from its torpid state, and then supplies those parts with nervous energy, until they have acquired such a healthy state as no longer to require this extra supply. I will explain myself still further. In cases of asthma and indigestion, I invariably find that the nerves at the pit of the stomach and at the top of the spine are in such a torpid state, that the patients can bear a tremendous power without feeling the least uncomfortable. In the course of a few days, however, those nerves get roused, and the patient cannot bear half the power; the nerves now conduct the galvanic fluid to those parts which are deficient of it; an extra secretion of gastric juice takes place, the accumulation of phlegm is prevented, and thus both the indigestion and breathing are improved. By and by the nerves get into a still more active state, and the body now generates a sufficient supply of nervous influence for all its functions. This is how galvanism acts in cases of indigestion and asthma. It acts differently, however, in some cases of sciatica and rheumatism, particularly in chronic cases; here it acts by removing the obstructions which the nervous fluid meets with in its passage along the nerves; for it must be remembered that the nervous fluid travels quicker than even light travels, and it can easily be imagined that wherever there is an obstruction it its passage in that spot must there be a pain. In paralysis how does it act? Just the same as it does in cases of indigestion, or a paralysed stomach, for such it is. It first arouses the nerves into action, and then supplies them with nervous energy. Take a bar of iron, bend it in the shape of a horse-shoe, coil some covered copper wire round it; try its magnetic power; it has none: it wants galvanic or nervous energy. Now apply the ends of the wire to a galvanic battery, again try its magnetic power, and lo! it will sustain a ton weight. The ungalvanised iron is the paralysed limb, the powerless limb. The galvanized iron, the healthy limb, the powerful limb. The great beauty of galvanism is, that in nineteen cases out of twenty, it shows its beneficial effects before the patient has been with me a fortnight, and in ordinary cases I find three or four weeks' galvanism quite sufficient. How different this from all other systems! My recent cures of obstinate cases of indigestion have been so astonishing as to astonish myself; and I contend, that no man or woman who suffers from this distressing malady should neglect a moment to try the remedial powers of galvanism. Indigestion is indeed a distressing malady; it is the cause of tic-douloureux, sciatica, most nervous complaints, neuralgia, head-aches, dimness of sight, defective hearing; in short, of almost every complaint. I have had patients with the sensation of many hundredweight on the top of the head; others, as if the brain were continually stirred up with a spoon; others, again, with toads, serpents, and all sorts of noisome reptiles continually before their eyes; and others with a continued discharge of artillery inside their heads, with an endless variety of the oddest sensations imaginable, and which it would be almost impossible for a person who has been in a state of continual health to have any idea of. Now in all those cases I have found that the cause was a derangement of the digestive organs, and in proportion as the organs were restored to health, so would all those odd fancies vanish. I have lately had a lady with me who had some knowledge of chemistry, and this knowledge was tested in a very peculiar way. She knew that the atmosphere was composed of oxygen and nitrogen gases; that the oxygen was the vital air, and the nitrogen the poisonous air. Well, she took a fancy into her head that her lungs and body had such an affinity for the poisonous air, that she breathed noth ng else, and that her body was surrounded by an atmosphere of nitrogen only. This, she said, was the cause of all her sufferings, and that unless I could alter the electrical state of the body, so that she might have as much affinity for the oxygen as for the nitrogen, I should never cure her. Her stomach was in a most dreadful state. I tried to reason her out of her foolish ideas, but I found it would not do, and I am convinced for the hundredth time that it is but labour lost to argue with a deranged stomach. I galvanized the stomach, and in one week she declared that the electrical condition of her body was changed, and that she inhaled the oxygen as well as the nitrogen. The fact is, her stomach now begun to perfectly digest food, healthy blood was formed, and healthy ideas manifested themselves. I think it right I should state, that before this lady came to me she had been using for several weeks one of those ridiculous galvanic instruments which shopkeepers are in the habit of selling at two pounds or three pounds each. Its effect on he (as on all others who have used them,) was to aggravate her complaint exceedingly. I cannot too strongly caution parties against the use of those instruments.

WILLIAM H. HALSE, Professor of Medical Galvanism, London

GALVANISM.—Invalids are solicited to send to Mr. W. H. HALSE, of 22, Brunswick-square, for his pamphlet on MEDICAL GALVANISM, which will be forwarded free on receipt of two postage stamps. They will be astonished at its contents. In it will be found the particulars of cures in cases of asthma, rheumatism, sciatica, tic douloureux, paralysis, spinal complaints, headaches, deficiency of nervous energy, liver complaints, general debility, indigestion, stiff joints, all sorts of nervous disorders, &c. Mr. Halse's method of applying the galvanic fluid is quite free from all unpleasant sensation; in fact, it is rather pleasurable than otherwise, and many ladies are exceedingly fond of it. It quickly causes the patient to do without medicine. Terms, One Guinea per week.

THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. VIII.—NEW SERIES, No. 163.] LONDON: WEDNESDAY, DECEMBER 27, 1848. [PRICE 6d.

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ECCLESIASTICAL AFFAIRS.

THE VOICE OF THE SECEDER.

AN *Essay on the Union of Church and State, by Baptist Wriothesay Noel, M.A.*—a handsome octavo volume of some six hundred pages—claims an early and a welcome notice at our hands. All the circumstances connected with its publication serve to enhance its interest and value. The writer is well known to fame. His aristocratic descent—his position for about a quarter of a century as a clergyman of the Establishment—his popularity both as a pulpit and a platform orator—his unquestioned and eminent piety—his rare candour—his gentleness of temper—his catholicity of spirit, and his devotedness to all the high ends of his calling, have always secured for the effusions of his pen, a large amount of public attention. From that elevated post which he had so long occupied with unblemished and growing reputation, we have seen him voluntarily descend, in simple obedience to the dictates of his conscience, renounce his connexion with the Establishment, and retire, for a season, into the seclusion of private life. There cannot be a doubt that such a step has cost such a man many a pang. He must have parted with much that he loved—he must have looked forward to much which he would have wished to avoid—and the noiseless, modest, single-hearted mode in which he has made so great a sacrifice, must have cut him off from many of those supports which, in similar cases, the Old Adam within us, is glad to enjoy. The convictions which have impelled him, therefore, must needs be deep and powerful. What are they? Whence do they spring? By what views, arguments, modes of reasoning, intellectual and spiritual tendencies, are they produced? To these questions the book before us supplies a copious answer.

The work, however, is not an historical one. It exhibits nothing of the change which has taken place in Mr. Noel's judgment, in its process. We are made acquainted only with results. We learn his conclusions—we see the considerations on which they rest—but our curiosity can detect nothing to illustrate the transition of his mind from one point to another. The essay has in it no tinge of what is personal, save the spirit which pervades it. But for an expression here and there, a reader uninformed of Mr. Noel's previous career, might set down the volume as having been written by a Dissenter. The argument throughout is directed exclusively to the merits of the case. There is little of novelty in it—but much freshness. The materials are such as we have been long familiar with, but they are arranged with skill, and vivified by a glowing earnestness of spirit. The abstract question of the lawfulness of the union of Church and State is not neglected—but much of the reasoning is drawn from the present constitution and condition of the English Establishment. To evangelical Anglicans it is an appeal from which there seems no fitting answer but—secession. Gentle as is its tone, it will operate, if allowed to operate at all, upon the Church of England, as an acid upon a compound body whose parts have but a slight chemical affinity—separate the elements one from another by presenting to one of them a more powerful attraction towards itself. In a word, its tendency is to draw off all evangelism from the Establishment, and embody it in Free Churches.

We have been pleasingly disappointed by the completeness of Mr. Noel's change of mind. We had anticipated that he would "see men as trees walking." We were not prepared to find him abreast of ourselves. Yet so it is. On no single point of the argument have we been left to desire for him further light. Nowhere have we been obliged to part company with him on account of traditional weaknesses. In every direction he looks as far as the horizon will permit him. There are no symptoms of hesitation about him—no cautious reservations—no wire-drawn metaphysical distinctions—no fits of timidity and trembling. He stops at no half-way house. He knows nothing of that charity which apologizes for an evil, or which, having washed its hands clean of pollution, advises others to "let it alone." Like a true man, he would destroy what he believes to be a destroyer. He counsels active, persevering, organized effort, to put an end to the union. And by putting an end to the union, he means nothing less than we mean—the resumption of Church property for secular purposes, and basing Christianity simply and exclusively upon the voluntary principle. We know not whose ears his book will make to tingle most—conservative religious men in the Church, or conservative religious men out of the Church. Both parties will find in it their own condemnation. *Pious* acquiescence in "things as they are" will soon be at a discount. Active anti-state-churchism will cease, ere long, to be regarded as the off-scouring of Dissent.

The moral worth and effectiveness of Baptist Noel's book, lie principally in circumstances extraneous to itself. Some sections of it, indeed, although not wholly new, have put the argument in a more searching light than we have yet seen brought to bear upon it. But that which most raises our expectations is the prospect of gaining for the truth we cherish, an entirely new circle of intelligent and religious readers. Thousands of men who have refused to inquire, will now take courage to do so for the first time in their lives. A vast tract of virgin soil will be broken up. Families into which no production of dissent on this topic could gain admittance, will be invaded by Mr. Noel's searching effusion. From countless eyes the scales of prejudice will drop off. The seed which he has scattered will fall upon broad wastes which the Anti-state-church Association could not reach. All the religion which is within the Establishment will be made uneasy, inquiring, thoughtful, open to conviction. This gains for us an immense advantage. It is equivalent in our contest, to a breach in the walls of a fortress. The barrier which interposed between those within and those without is so far broken down, that argument, remonstrance, persuasion, appeal, may now pass into the very midst of those who defend the unhallowed institution. Presently, there will be a commotion within the ramparts. Every new secession will make the next more probable and easy. Whole churches as well as clergymen will leave the Establishment, and infuse into our ranks fresh spirits, and new blood. The end is coming—must come—and towards it Baptist Noel will enjoy the honour of having contributed not a little.

The present number will close the eighth volume of the *Nonconformist*—and it gratifies us more than we can express, at the end of eight years' labour in the cause of Free Christianity, to be permitted to hail the appearance of another right-hearted champion of that cause. The perusal of his work has not lowered our opinion, either of the magnitude or the sanctity of the enterprize to which we have committed ourselves—but in every page of it we have found abundant cause for gratitude that, with whatever deficiencies, we have steadily and sincerely pursued a course which most men regarded as ill-chosen, and many denounced as essentially irreligious. Throughout that period we have never felt a single misgiving as to the proper line of duty. To us, therefore, Baptist Noel's work is as an exhilarating cordial. *His* conscientiousness many men will admit who looked with doubt upon *ours*. Starting from an opposite direction, we find him, to whose singleness of purpose all will do honour, alongside of ourselves. His object is the same as we have cherished and pursued for many years—his motives are the same—his means will be similar. We thank him for the new life which his volume imparts to our resolution—for his manliness, his simplicity, his courage, his zeal. May he lead on a goodly section of good men and true to many victories! In the disappointments which probably await him may "the testimony of a good conscience" be a sufficient support! And may his words of meekness and of wisdom, like "the still small voice," penetrate thousands of hearts steeled against all other influence, and gather about him an army of spiritual soldiers whose earnest and self-denying efforts shall compel a not distant dissolution of the union of Church and State!

BAPTIST NOEL'S ESSAY ON THE UNION OF CHURCH AND STATE.*

THIS anxiously-expected work has just made its appearance in the shape of a handsome octavo of 630 pages. In one respect it will occasion surprise, if not disappointment, for it contains but little that is of a personal character, and gives us no insight into the workings of the author's mind, or the motives which have at length induced him to secede from the Establishment. The preface is brief, even to meagreness; and neither it, nor the book itself, adds to our previous knowledge, viz., that Mr. Noel has become a seceder. Indeed, in the absence of the preface, the reader would imagine it to be the production of a man who had been a Dissenter all his life. As we have elsewhere stated at length the impression we have received from a perusal of the work, we proceed to give our readers such an outline of its contents as will enable them to form an estimate of its general character.

The preface we quote entire:—

"As in the following Work I have frankly attacked the Union between the Church and State, I feel constrained to bear my humble testimony to the piety and worth of many who uphold it. I have stated, without reserve, the influence of the system upon prelates; but how many instances occur in which men, raised to the most ensnaring honours, have successfully resisted their temptations? Of those prelates, with whom I have the honour to be acquainted, some I admire for their simplicity, benevolence, and liberality; and others still more for eminent piety. Most wisely, in many instances, and most conscientiously I doubt not in all, have the present Government administered their ecclesiastical patronage.

"Still more anxious am I to do justice to my beloved and honoured brethren, the Evangelical ministers of the Establishment. Having acted with them for many years, I can speak of their principles with confidence. Numbers of them, whose names I should rejoice to mention here with honour, are as sincere in adhering to the Establishment as I wish to be in quitting it. Of many of them I am convinced that they surpass me in devotedness to Christ. Worthy successors of Romaine and John Venn, of Newton, Cecil, and Thomas Scott, of Robinson and Simeon, I hope that, remaining conscientiously in the Establishment, they will have the respect and affection of all good men. May they enjoy increasing comfort and usefulness to the end of their ministry! While I condemn a State-prelacy, I honour each pious prelate: while I mourn the relations of godly pastors to the State, I no less rejoice in their godliness.

"The reasons for separation appear to me clear; but I do not expect others to think as I do. In claiming my own liberty of judgment, I learn to respect theirs. To remain in the Establishment with my views would be criminal—with theirs it is a duty.

"If by any of my expressions I have unnecessarily wounded the feelings of my Christian brother, I ask him to forgive me. If I have unconsciously fallen into any exaggeration, I deeply deplore it. Throughout the work I have made a clear distinction between Evangelical and Un-Evangelical clergymen—between those who preach the Gospel and those who do not preach it. No spurious liberality—no fear of censure—should obliterate the distinction; yet many, doubtless, who are not ranked among the Evangelical party—who do not support their institutions, and who do not usually act with

* London: Nisbet and Co.

them—may be converted and faithful ministers of Christ.

"Lastly, I must express my regret that I have not done more for the welfare of a friendly, considerate, and willing Church, to which I have been for twenty-two years a pastor, and with whom I hoped to have spent the remainder of my days. Sterner duties which the study of the Word of God has forced upon my attention have to be fulfilled. But I cannot quit them without earnest prayer that my successor may receive much grace to build them up in piety, nor without my grateful thanks for their abundant and unvarying kindness.

"*Hornsey, December* 14."

The Essay is divided into three parts,—"The Principles of the Union between Church and State;" "its Effects;" and "the Means of Promoting a Revival of Religion;" these topics being again divided and subdivided into chapters and sections.

In the introduction, after insisting that the question must, as nearly all writers on the subject are agreed, be determined by a reference to the word of God, the author defines the terms "Church," "State," and "Union," and his definition of each will be gathered from the shape in which he ultimately puts the question to be discussed. —"I have, then, to inquire, in the following pages, Whether it is the will of Christ, as deducible from the word of God, that the Christian congregations of this country should receive the salaries of their pastors from the State, and be consequently placed under its superintendence."

Before proceeding to the Scriptural argument, he meets the assertions of those who have pronounced the union to be reasonable, because the State is competent to protect and superintend the Church; natural, because the relation of the State to the people is analogous to the parental relation; and wise, because confirmed by general experience.

The union "is condemned by the constitution of the State;" for, to discharge their ecclesiastical functions, "the members of the State ought to be pious and united," and they are neither. Even Mr. Gladstone does not claim for them anything more than the attributes of superior intelligence and average morality; and "to leave the creeds and discipline of the churches in such hands, is to check the progress of religion, and to make Parliament ridiculous." The composition of the three estates of the realm is keenly analyzed, and is declared to be such as to make the exercise of ecclesiastical authority by the State "at once a crime and an absurdity."

It is condemned by the parental relation: "both the analogy and the doctrine founded upon it are false." The House of Commons, if a father at all, is an adopted father, owing all his power to his children! The parent exercises control over his children only during their childhood. No father would think of dictating to a son at 30 years of age what creed he should believe, or what minister he should support. Parents, while they control the education of their children, also pay for it; but the State forces its children to pay for spiritual instruction themselves. And further: "If the House of Commons be the national father, it is a father so irreligious, that the children should be withdrawn from his control."

A powerfully-written chapter is devoted to the proof that *the union is condemned by history.* From the days of Pagan superstition, when "the priest preached for the despot, and the despot governed for the priest," down to a recent date, it is shown to have been, "in many countries, and through many ages, the alliance of fraud and force to degrade the nations—the compact of the priest and the potentate to crush the rights of conscience —the combination of regal and prelatic tyranny to repress true religion."

The union is condemned by the Mosaic law. Under the Jewish law there was not only no such union between the priesthood and the Government as exists in this country, but its enactments are such as distinctly to condemn it. In England, the ministers and ecclesiastical buildings are supported by State taxes. In Israel, there was no royal tax for the support of religion. In England, the State exercises ecclesiastical control. In Israel, the chief magistrate had none. God appointed the priests and ministers, who were independent of the Government; with us, most of them are appointed directly, and all ultimately, by the State. By the Mosaic law, all the Jewish citizens were equal; but by the English union, one among several sects, equally evangelical, is placed by the State above all the rest. In all their great features the two systems are opposed; and, "as the one has the sanction of the Almighty, the other must be contrary to his will."

The section entitled, "*The union condemned by the prophecies of the Old Testament,*" enters into an examination of various predictions, the realization of which, it is contended, is hindered by the union. Among others, we are told that pious kings and queens are to be as fathers and mothers to the whole Church of Christ in their dominions; but by the union, the Sovereign is made to rend the Church, exalting one part, and unjustly depressing the other.

The union is condemned by the New Testament. Its more cautious advocates are content to maintain that the New Testament is silent. Mr. M'Neile, however, cites the parable of the draught of fishes; but other passages expressly enjoin that good men are not to maintain communion with the vicious. "The net means, not the Church, but the doctrine of the Gospel." Neither does the parable of the tares and the wheat sanction an establishment comprising all sorts of persons. Christ meant his churches should be pure; while "Satan, by means of establishments, among other methods, fills the churches with ungodly persons." Besides, the Church of England actually retains the tares, and (by its canons) roots up the wheat! The passages relative to the duties of rulers and subjects have not, it is asserted, the remotest connexion with the question; and an attempt to extract an argument from the allusion in the Apocalypse to "the earth helping the woman," is declared to be equally futile. Further, if these passages have any weight at all, they impose on the Government an obligation to erect an establishment under any circumstances, or to resign! Mr. Gladstone, however, admits that the duty of the State must be limited by the existing constitution of a country; but in that case, what becomes of the obligation to obey the Divine command?

But the New Testament not only does not favour, it condemns the union; and Christ's declarations before Pilate, and on the payment of tribute, are cited, and closely examined; as are also other passages referring to Christ's headship of the Church—the character of pastors—the means by which they, and religion generally, are to be supported—church discipline—the evangelization of the world, and Christian union. If it be contended that, as few of these passages directly forbid the union, it cannot be so objectionable as is alleged, the reply is, that they embody principles abundantly sufficient to condemn it.

The second chapter follows up this general statement of principles, by considering how far some of the particular principles of the union in England are consistent with the New Testament.

The section on *the maintenance of Christian pastors* maintains these important propositions:—

"1. That the right of the clergy to tithes was originally founded, not on private gifts, but on public enactments.

"2. That the Church property of the bishops is a gift from the Crown.

"3. That the Church property of this part of the kingdom was transferred by act of Parliament from Catholic priests to Protestant pastors.

"4. That the State is the proprietor of this Church property, which it grants, resumes, distributes, increases, or diminishes, as it thinks fit.

"5. That all persons holding titheable property must contribute to the maintenance of the clergy, whether they approve of the contribution or not, since the clergy may enforce the payment of their dues by process of law."

On this, two questions are put:—1. Is this method agreeable to Scripture? 2. Does it work well? The second question is discussed in another part of the work. In reply to the first, numerous texts are quoted from the New Testament, the conclusions drawn from them being, that each church should maintain its own pastor—that poor churches should be aided by other churches—that the churches should send evangelists to the heathen —and that, where a minister cannot obtain adequate support from his brethren, he may labour in any secular calling. The various points of contrast between these requirements and the system prevailing in the Establishment, are pointed out; from which it appears, that—

"Christians who allow their pastors to be paid by the State disregard the will of Christ; impeach his wisdom; neglect their duty; injure their Christian characters; manifest a worldly selfishness by seeking to escape from a just remuneration for services received; beg alms for Christ's officers from Christ's enemies; excite prejudices against the gospel in the minds of irreligious tithepayers; impair the use of the ministry; place the ministers of Christ under the pay and influence of ungodly persons; and proclaim to the world that the disciples of Christ cannot maintain his worship and publish his truths unless worldly men and unbelievers of every class will help them."

The Supremacy of the State. One consequence of a State provision is, the claim of the State to exercise superintendence. This right is asserted in various acts of Parliament, and also by the canons, which are quoted; other facts being adduced to prove that within the Establishment the Crown can exercise a spiritual supremacy, and that the Legislature has a still higher and more absolute power. This is maintained to be incompatible with the rights of Christ as Head of his Church; and "in allowing to the State this spiritual dominion over it, the Church has become treasonable, rebellious, adulterous, and unnatural." It is of no avail to allege that the King is only its head under Christ. Where is the appointment? Nor is it true that the Establishment has reserved Christ's rights; and if it were, no spiritual jurisdiction can be exercised by the State without violating his laws. The mode of electing pastors as described in Scripture is next examined, and is shown to differ altogether from the system adopted in the Establishment. The Establishment cannot determine the number of its bishops, the extent of their jurisdiction, or the number of churches to be placed under their control: neither has the Church any voice in their appointment. It is equally helpless in the matter of its pastors. "Contrary to the law of Christ, to apostolic precedent, to the practice of the first three centuries, and to common sense, the churches, for the sake of the State-pay, allow ungodly pastors to be forced upon them by ungodly patrons, through the fiat of the State." The State dictates the doctrines to be taught; and while men should maintain the truth and grow in knowledge, "the Establishment is forbidden by the State to correct any error, or to make any advance in spiritual knowledge." The doctrine of baptismal regeneration, and the service for the ordination of priests, are referred to as illustrations. Christians should avoid those who cause divisions, and ministers who do not preach the gospel; but statutes are still in force, rendering attendance at the parish church, &c., compulsory. They should also meet for prayer; whereas members of the Establishment are prohibited from meeting for prayer in any greater number than twenty, besides the family! Christ has given to the churches the right of self-government, and enjoined the maintenance of discipline by them; but the Establishment is without self-government. It has no voice in the admission of members, and cannot exclude ungodly persons, or put away immoral ministers. It has "abdicated its rights for the sake of the State's bribe;" and the result is, that "the Church becomes, not merely the world, but comprises the most disreputable part of the world." The State also hinders the churches from preaching the gospel. The law gives to each incumbent, however ungodly he may be, the exclusive right of preaching in his own parish and the bishop, who may be equally worldly, can refuse to license any other.

Of Patronage. Instead of the churches appointing the pastors, the right belongs to the owners of estates charged with the payment of the salaries, who may be, and to a great extent are, worldly men. This single evil secures that the churches shall continue ignorant and irreligious, and no improvements in its administration will rectify the mischief. The working of the veto law in Scotland is described as to some extent mitigating the evil; but the determined opposition to it, and the merciless maintenance of unrestricted patronage, prove that the Establishment and patronage are identified with each other.

On the principle of Coercion. The various legal provisions intended to secure both the pecuniary support of the ministers, and attendance on their services, are stated, and their effects on various parties described. Pious persons are prevented showing their Christian generosity by supporting their own pastors; and, in the majority of cases, have to expend on unfaithful pastors what would have secured men of a different class. Worldly men are alienated from religion, and Dissenters suffer, inasmuch as, in addition to supporting their own ministers, they have to support others from whom they derive no benefit, and also a system to which they are opposed.

A recapitulation concludes the first part. A belief is here expressed, that if the union were now first proposed to Christian men, they would instantly repudiate it. Custom and "romantic associations" alone can account for its continuance, while few study the subject; and governments, patrons, prelates, incumbents, and expectants, being all interested in its stability, are by no means scrupulous in their mode of defending it from all attack.

The second part treats of *the effects of the union* upon both persons and things, and commences with

The influence of the union upon Bishops. The Scriptural qualifications of pastors are stated, and it is then shown how the Scriptural model is departed from in appointing "the pastors of pastors" in the Establishment, they being selected, for the most part, by worldly statesmen, who may force them upon reluctant churches. A bishop is ensnared by the position, the wealth, and the patronage conferred upon him by his office, beside being tempted to servility by the prospect of advancement to a richer see. He is, from the circumstances in which he is placed, as well as the oaths he has taken, intolerant towards other churches, and indisposed to reform his own; and he has also to compel his clergy to maintain the doctrine and discipline of the Establishment in the most objectionable particulars; so that in many cases, he is "the agent of the State, to punish good men for doing their duty." What wonder that, under such circumstances, even Christian men should cease to be pastors; that their preaching should become lordly and heartless; and that they should grow worldly, covetous, self-indulgent, proud, and imperious. And if these temptations are strong enough to corrupt the most devout, what must be their influence on worldly prelates, created by worldly statesmen? The injury thus done to the bishops, extends itself to the churches, pastors, curates, and people, all catching the worldly taint.

The effects of the union upon the Pastors, are

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The influence of the union on *the distribution of Ministers*, is exhibited in a further series of statistics, some of them of a very startling kind. Thus there are 19 dioceses, with one minister to every 856 of the population; and four others with but one to every 2,325. To 10,449 country labourers in Rutland, the State allots 27 pastors, and to the same number of Londoners only one! The result of the whole is, that "more than one-half the number of working ministers are expended by the State upon one-eighth of the population, and seven-eighths are left with a provision not equal to that which is afforded to one-eighth. *Fourteen millions are starved, and two millions are surfeited!*" On the other hand, voluntaryism "is as thrifty as the State is prodigal—as wise as the State is thoughtless;" it appearing from the statistics given, that the number of ministers sustained by the free churches, is in proportion to the population, and keeps pace with its growth. The manufacturing districts are selected for special examination, and here it is shown that "aided by all the authority of the State, with a State provision, and embracing all the aristocracy of the land, the Establishment, in these districts, supplies but *one-fourth of the whole number of ministers of religion; dissenting zeal sustains the other three-fourths.*" With regard to the Metropolis, the absurdity of the parochial system makes the Establishment "a mere delusion," for 98 ministers confine their ministrations to 54,000 persons within the city walls, while the remaining 332 have the charge of nearly two millions! And "do they lead the metropolis to to Christ? Will they ever? Can they, or their successors, to the judgment-day?" Instead of facilitating the erection of places of worship, and encouraging the maintenance of ministers, the State does its utmost to discourage both, in proof of which we are pointed to the numerous and vexatious legal hindrances to the subdivision of parishes, the erection and consecration of churches and chapels, the obtaining licenses, and even the meeting for worship in private houses.

The maintenance of ministers. Here we are again referred to Scripture rule, as well as to other principles suggested by reason and experience. All these are disregarded by the State, as is evidenced by the scandalous misappropriation of Church property in the erection and maintenance of bishops' palaces, and by the fact that whereas 1,619 of the clergy "who have got the great prizes of the Establishment," have an average income of £808, 10,112 of the working clergy have but £114. This section contains a number of particulars respecting the revenues of the Church and their distribution, and these are contrasted with the results obtaining in other religious bodies. To allege that the members of the Establishment would not, when unshackled, do as much as their Dissenting fellow-christians, "is to condemn the Establishment to eternal shame. . . . If so, it is time that the union should cease. It is a tree of deadly poison, beneath which zeal and conscience die." The argument that it is necessary to hold out great pecuniary prospects, in order to allure men of rank and talent into the ministry, is also noticed. What attracts the men of learning attracts a much larger number of the weak and vicious, the idle and the worldly. Men of rank, if converted, will not be deterred by the fear of poverty, while, if unconverted, they have no business in the ministry. These outward circumstances are not the most essential qualifications, and they have been found to be ineffectual. The Dissenting ministry, too, have more popular ability, as well as influence with the masses of the people than the parochial clergy.

Influence of the union on the doctrine taught. Having sanctioned various errors in the Prayer-book, the union gives them currency in all the parishes in the land. Among the alleged errors attention is called to "the blasphemy" involved in the pretended communication of the Holy Spirit by the bishops—the authority of the Church in "controversies of faith"—the authority given to ungodly equally with pious ministers, (in the 26th article,) and the compulsion to attend the ministrations of both indifferently—baptismal regeneration (of which Mr. Noel says, "I once laboured hard to convince myself that our reformers did not and could not mean that infants are regenerated by baptism, but no reasoning avails." This language is too plain,)—all these are perpetuated; the union repressing in the ministers of the Establishment "all free inquiry, and holding them down to maintain, age after age, with hopeless incapacity of progress, the errors of those great men who broke through the shackles of Romanism only to rivet on the churches the shackles of the State." Several extracts are given from the writings of the Tractarians, whom the author believes still to be increasing. The Establishment furnishes no adequate check on the admission of either incompetent or heretical ministers. Unconverted men can easily force their way in; "and to make the evil more intolerable, the same system which fills the parishes of England with men who do not know how to preach the gospel to their people, excludes from those parishes all Anglican ministers who would preach it;" in proof of which various canons are cited forbidding clergymen to officiate in other than their own parishes without the consent of the incumbent, and also preventing the attendance of the people at any other than the parish churches. Thus "a spiritual darkness broods over the land, beneath which piety dies, and no stirring evangelists may dispel it."

The section on *the discipline of the Anglican Churches*, after considering the constitution of Church Courts, as laid down in Scripture, compares with them the working of the cumbrous machinery of the Convocation and the Ecclesiastical Courts. The mode of settling pastors, both incumbents and curates, secures neither piety and efficiency, nor the goodwill of the people; and thus "there are thousands of churches who have received from patrons their pastors with merited reluctance, or with degraded and stupid indifference." The effect of the system upon the ordinary exercise of the ministry is reviewed. "The union first secures, by patronage, that a majority of parochial ministers shall be worldly men, who do not know how to guide their people to salvation; and then, having cursed these parishes with spiritual darkness, prohibits the evangelical minority from doing anything to enlighten them." Children, too, are baptized without reference to the character of their parents, and are declared to be regenerated; and, after confirmation, have a legal right to attend the Lord's-supper, though still unconverted, and altogether worldly; and, at death, though "the lost soul is gone to perdition, the minister thanks God that it is gone to God!" Church censures and penalties are useless for all beneficial purposes, being efficacious only for the harassing of good men. This is shown by the mode in which simony, immorality, heresy, schism, and other ecclesiastical offences, are treated in the Establishment; the result being, that unfaithful pastors are upheld in their indolence and false doctrine, and pious ministers, restrained in their zeal, grow lethargic in the routine of their duties. The outrageous bigotry and grievous tyranny involved in the canons and practice of the Church are the subject of indignant comment.

The influence of the union on the *evangelization of the country*. This section contains reflections naturally suggested by what has preceded. "These laws have done their work." The three thousand evangelical ministers in the Establishment "could bring the gospel to almost the whole country," but the union forbids it, and so perpetuates the ignorance of millions. "The parochial system has buried all in slumber; and, in view of dying myriads, each minister of the Establishment seems to have adopted the defence of Cain, 'Am I my brother's keeper?'"

The union also prevents the *union of Christians*. The canons shut out the most holy men, and episcopal charges too frequently harmonize with them, and condemn the purest churches and most devoted ministers as schismatics who are to be avoided. The private intercourse of Anglicans with their Dissenting brethren becomes restricted under these circumstances, and between the clergy and Dissenting ministers is almost unknown. Out of 16,000 clergy, are there 60 in habits of friendly association with Dissenting pastors at their own homes? Political enmity naturally widens the gulf between them; and the unnatural schism confirms unbelievers in their scepticism, and the world in its ungodliness.

The reformation of the churches is rendered impossible by the union. With ruinous penalties before their eyes, there can be no free inquiry on the part of the clergy, who, being yoked to the car of the Establishment, must "drag it along the ruts which centuries have wrought in its road; and though they see a precipice before them, they can neither stop nor turn. Few even wish it to be reformed. *In all ages and countries, the privileged classes have stuck to privilege till it was too late.*" The author has "no hope of a general reformation." The Government dare not attempt it; the dignitaries have neither the will nor the power; and the pious members are fettered and helpless. The errors will last as long as the system; and the only remedy within reach is for each church and pastor, who see these evils, to do their duty, by reforming themselves without waiting for others."

The influence of the union on *the progress of religion* is next considered. The state of the Establishment is contrasted with that of the primitive churches. Of the 12,923 working clergy, the author fears that 10,000 "are unconverted men, who neither preach nor know the gospel;" and the churches have become as worldly and corrupt as their pastors. Various causes are pointed out as tending to produce this state of things; but this section contains little more than a repetition of what is to be found in other parts of the volume.

The union has a powerful *influence on the Government*, to whom it is a constant source of embarrassment. The clergy have their rights to maintain, and their party to keep in power, and Parliament is the battle-field. Dissenters also are obliged to enter the arena of political strife, and both are thus brought into worldly associations, by

them—may be converted and faithful ministers of Christ.

"Lastly, I must express my regret that I have not done more for the welfare of a friendly, considerate, and wiling Church, to which I have been for twenty-two years a pastor, and with whom I hoped to have spent the remainder of my days. Sterner duties which the study of the Word of God has forced upon my attention have to be fulfilled. But I cannot quit them without earnest prayer that my successor may receive much grace to build them up in piety, nor without my grateful thanks for their abundant and unvarying kindness.

"*Hornsey, December* 14."

The Essay is divided into three parts,—"The Principles of the Union between Church and State;" "its Effects;" and "the Means of Promoting a Revival of Religion;" these topics being again divided and subdivided into chapters and sections.

In the introduction, after insisting that the question must, as nearly all writers on the subject are agreed, be determined by a reference to the word of God, the author defines the terms "Church," "State," and "Union," and his definition of each will be gathered from the shape in which he ultimately puts the question to be discussed. —"I have, then, to inquire, in the following pages, Whether it is the will of Christ, as deducible from the word of God, that the Christian congregations of this country should receive the salaries of their pastors from the State, and be consequently placed under its superintendence."

Before proceeding to the Scriptural argument, he meets the assertions of those who have pronounced the union to be reasonable, because the State is competent to protect and superintend the Church; natural, because the relation of the State to the people is analogous to the parental relation; and wise, because confirmed by general experience.

The union "is condemned by the constitution of the State;" for, to discharge their ecclesiastical functions, "the members of the State ought to be pious and united," and they are neither. Even Mr. Gladstone does not claim for them anything more than the attributes of superior intelligence and average morality; and "to leave the creeds and discipline of the churches in such hands, is to check the progress of religion, and to make Parliament ridiculous." The composition of the three estates of the realm is keenly analyzed, and is declared to be such as to make the exercise of ecclesiastical authority by the State "at once a crime and an absurdity."

It is condemned by the parental relation: "both the analogy and the doctrine founded upon it are false." The House of Commons, if a father at all, is an adopted father, owing all his power to his children! The parent exercises control over his children only during their childhood. No father would think of dictating to a son at 30 years of age what creed he should believe, or what minister he should support. Parents, while they control the education of their children, also pay for it; but the State forces its children to pay for spiritual instruction themselves. And further: "If the House of Commons be the national father, it is a father so irreligious, that the children should be withdrawn from his control."

A powerfully-written chapter is devoted to the proof that *the union is condemned by history.* From the days of Pagan superstition, when "the priest preached for the despot, and the despot governed for the priest," down to a recent date, it is shown to have been, "in many countries, and through many ages, the alliance of fraud and force to degrade the nations—the compact of the priest and the potentate to crush the rights of conscience —the combination of regal and prelatic tyranny to repress true religion."

The union is condemned by the Mosaic law. Under the Jewish law there was not only no such union between the priesthood and the Government as exists in this country, but its enactments are such as distinctly to condemn it. In England, the ministers and ecclesiastical buildings are supported by State taxes. In Israel, there was no royal tax for the support of religion. In England, the State exercises ecclesiastical control. In Israel, the chief magistrate had none. God appointed the priests and ministers, who were independent of the Government; with us, most of them are appointed directly, and all ultimately, by the State. By the Mosaic law, all the Jewish citizens were equal; but by the English union, one among several sects, equally evangelical, is placed by the State above all the rest. In all their great features the two systems are opposed; and, "as the one has the sanction of the Almighty, the other must be contrary to his will."

The section entitled, "*The union condemned by the prophecies of the Old Testament,*" enters into an examination of various predictions, the realization of which, it is contended, is hindered by the union. Among others, we are told that pious kings and queens are to be as fathers and mothers to the whole Church of Christ in their dominions; but by the union, the Sovereign is made to rend the Church, exalting one part, and unjustly depressing the other.

The union is condemned by the New Testament. Its more cautious advocates are content to maintain that the New Testament is silent. Mr. M'Neile, however, cites the parable of the draught of fishes; but other passages expressly enjoin that good men are not to maintain communion with the vicious. "The net means, not the Church, but the doctrine of the Gospel." Neither does the parable of the tares and the wheat sanction an establishment comprising all sorts of persons. Christ meant his churches should be pure; while "Satan, by means of establishments, among other methods, fills the churches with ungodly persons." Besides, the Church of England actually retains the tares, and (by its canons) roots up the wheat! The passages relative to the duties of rulers and subjects have not, it is asserted, the remotest connexion with the question; and an attempt to extract an argument from the allusion in the Apocalypse to "the earth helping the woman," is declared to be equally futile. Further, if these passages have any weight at all, they impose on the Government an obligation to erect an establishment under any circumstances, or to resign! Mr. Gladstone, however, admits that the duty of the State must be limited by the existing constitution of a country; but in that case, what becomes of the obligation to obey the Divine command?

But the New Testament not only does not favour, it condemns the union; and Christ's declarations before Pilate, and on the payment of tribute, are cited, and closely examined; as are also other passages referring to Christ's headship of the Church—the character of pastors—the means by which they, and religion generally, are to be supported—church discipline—the evangelization of the world, and Christian union. If it be contended that, as few of these passages directly forbid the union, it cannot be so objectionable as is alleged, the reply is, that they embody principles abundantly sufficient to condemn it.

The second chapter follows up this general statement of principles, by considering how far some of the particular principles of the union in England are consistent with the New Testament.

The section on *the maintenance of Christian pastors* maintains these important propositions:—

"1. That the right of the clergy to tithes was originally founded, not on private gifts, but on public enactments.

"2. That the Church property of the bishops is a gift from the Crown.

"3. That the Church property of this part of the kingdom was transferred by act of Parliament from Catholic priests to Protestant pastors.

"4. That the State is the proprietor of this Church property, which it grants, resumes, distributes, increases, or diminishes, as it thinks fit.

"5. That all persons holding titheable property must contribute to the maintenance of the clergy, whether they approve of the contribution or not, since the clergy may enforce the payment of their dues by process of law."

On this, two questions are put:—1. Is this method agreeable to Scripture? 2. Does it work well? The second question is discussed in another part of the work. In reply to the first, numerous texts are quoted from the New Testament, the conclusions drawn from them being, that each church should maintain its own pastor—that poor churches should be aided by other churches—that the churches should send evangelists to the heathen —and that, where a minister cannot obtain adequate support from his brethren, he may labour in any secular calling. The various points of contrast between these requirements and the system prevailing in the Establishment, are pointed out; from which it appears, that—

"Christians who allow their pastors to be paid by the State disregard the will of Christ; impeach his wisdom; neglect their duty; injure their Christian characters; manifest a worldly selfishness by seeking to escape from a just remuneration for services received; beg alms for Christ's officers from Christ's enemies; excite prejudices against the gospel in the minds of irreligious tithepayers; impair the use of the ministry; place the ministers of Christ under the pay and influence of ungodly persons; and proclaim to the world that the disciples of Christ cannot maintain his worship and publish his truths unless worldly men and unbelievers of every class will help them."

The Supremacy of the State. One consequence of a State provision is, the claim of the State to exercise superintendence. This right is asserted in various acts of Parliament, and also by the canons, which are quoted; other facts being adduced to prove that within the Establishment the Crown can exercise a spiritual supremacy, and that the Legislature has a still higher and more absolute power. This is maintained to be incompatible with the rights of Christ as Head of his Church; and "in allowing to the State this spiritual dominion over it, the Church has become treasonable, rebellious, adulterous, and unnatural." It is of no avail to allege that the King is only its head under Christ. Where is the appointment? Nor is it true that the Establishment has reserved Christ's rights; and if it were, no spiritual jurisdiction can be exercised by the State without violating his laws. The mode of electing pastors as described in Scripture is next examined, and is shown to differ altogether from the system adopted in the Establishment. The Establishment cannot determine the number of its bishops, the extent of their jurisdiction, or the number of churches to be placed under their control: neither has the Church any voice in their appointment. It is equally helpless in the matter of its pastors. "Contrary to the law of Christ, to apostolic precedent, to the practice of the first three centuries, and to common sense, the churches, for the sake of the State-pay, allow ungodly pastors to be forced upon them by ungodly patrons, through the fiat of the State." The State dictates the doctrines to be taught; and while men should maintain the truth and grow in knowledge, "the Establishment is forbidden by the State to correct any error, or to make any advance in spiritual knowledge." The doctrine of baptismal regeneration, and the service for the ordination of priests, are referred to as illustrations. Christians should avoid those who cause divisions, and ministers who do not preach the gospel; but statutes are still in force, rendering attendance at the parish church, &c., compulsory. They should also meet for prayer; whereas members of the Establishment are prohibited from meeting for prayer in any greater number than twenty, besides the family! Christ has given to the churches the right of self-government, and enjoined the maintenance of discipline by them; but the Establishment is without self-government. It has no voice in the admission of members, and cannot exclude ungodly persons, or put away immoral ministers. It has "abdicated its rights for the sake of the State's bribe;" and the result is, that "the Church becomes, not merely the world, but comprises the most disreputable part of the world." The State also hinders the churches from preaching the gospel. The law gives to each incumbent, however ungodly he may be, the exclusive right of preaching in his own parish and the bishop, who may be equally worldly, can refuse to license any other.

Of Patronage. Instead of the churches appointing the pastors, the right belongs to the owners of estates charged with the payment of the salaries, who may be, and to a great extent are, worldly men. This single evil secures that the churches shall continue ignorant and irreligious, and no improvements in its administration will rectify the mischief. The working of the veto law in Scotland is described as to some extent mitigating the evil; but the determined opposition to it, and the merciless maintenance of unrestricted patronage, prove that the Establishment and patronage are identified with each other.

On the principle of Coercion. The various legal provisions intended to secure both the pecuniary support of the ministers, and attendance on their services, are stated, and their effects on various parties described. Pious persons are prevented showing their Christian generosity by supporting their own pastors; and, in the majority of cases, have to expend on unfaithful pastors what would have secured men of a different class. Worldly men are alienated from religion, and Dissenters suffer, inasmuch as, in addition to supporting their own ministers, they have to support others from whom they derive no benefit, and also a system to which they are opposed.

A recapitulation concludes the first part. A belief is here expressed, that if the union were now first proposed to Christian men, they would instantly repudiate it. Custom and "romantic associations" alone can account for its continuance, while few study the subject; and governments, patrons, prelates, incumbents, and expectants, being all interested in its stability, are by no means scrupulous in their mode of defending it from all attack.

The second part treats of *the effects of the union* upon both persons and things, and commences with

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The influence of the union upon Dissenters is also noticed. Dissenters are defended from the charge of schism; nay, Anglicans, as members of a church whose canonical fulminations excommunicate those whom they ought to love, "are more schismatics than Dissenters." They pay no small penalty for the liberty they assume. The children of the wealthier members are allured to desert them: they are deprived of their share of advantage from the ecclesiastical property of the nation, and are forced to support a system which they condemn. They are also reproached with being political for seeking to destroy the union; "but how can they dissolve a political arrangement except by political means?" Whatever may be their errors in this direction, "Anglican Christians must share in their guilt," as having been the occasion of it.

The first item under the head of "the Influence of the union upon things," is its influence on *the number of Ministers*. Too much is said of the mere multiplication of ministers, since to increase irreligious incumbents, is but to increase the irreligion of the country; but, whatever their merit, the dissolution of the union will not lessen the number so much as many ignorantly suppose. A variety of interesting statistics are given, and from what has been accomplished by the Wesleyan body, the evangelical free churches of England and Scotland, and of the United States, it is inferred that every 1,000 hearers throughout England and Wales, will maintain their minister when the Anglican churches shall be also free. This calculation deducts one-fourth of the population, who, though nominally belonging to the Establishment, belong in reality to no denomination. This number would, it is true, be less than that now supplied by the Establishment and the free churches together, but the increased efficacy of both pastors and churches, and their better distribution through the country, would render the supply more effective.

The influence of the union on *the distribution of Ministers*, is exhibited in a further series of statistics, some of them of a very startling kind. Thus there are 19 dioceses, with one minister to every 856 of the population; and four others with but one to every 2,325. To 10,449 country labourers in Rutland, the State allots 27 pastors, and to the same number of Londoners only one! The result of the whole is, that "more than one-half the number of working ministers are expended by the State upon one-eighth of the population, and seven-eighths are left with a provision not equal to that which is afforded to one-eighth. *Fourteen millions are starved, and two millions are surfeited!*" On the other hand, voluntaryism "is as thrifty as the State is prodigal—as wise as the State is thoughtless;" it appearing from the statistics given, that the number of ministers sustained by the free churches, is in proportion to the population, and keeps pace with its growth. The manufacturing districts are selected for special examination, and here it is shown that "aided by all the authority of the State, with a State provision, and embracing all the aristocracy of the land, the Establishment, in these districts, supplies but *one-fourth of the whole number of ministers of religion; dissenting zeal sustains the other three-fourths.*" With regard to the Metropolis, the absurdity of the parochial system makes the Establishment "a mere delusion," for 98 ministers confine their ministrations to 54,000 persons within the city walls, while the remaining 332 have the charge of nearly two millions! And "do they lead the metropolis to to Christ? Will they ever? Can they, or their successors, to the judgment-day?" Instead of facilitating the erection of places of worship, and encouraging the maintenance of ministers, the State does its utmost to discourage both, in proof of which we are pointed to the numerous and vexatious legal hindrances to the subdivision of parishes, the erection and consecration of churches and chapels, the obtaining licenses, and even the meeting for worship in private houses.

The maintenance of ministers. Here we are again referred to Scripture rule, as well as to other principles suggested by reason and experience. All these are disregarded by the State, as is evidenced by the scandalous misappropriation of Church property in the erection and maintenance of bishops' palaces, and by the fact that whereas 1,619 of the clergy "who have got the great prizes of the Establishment," have an average income of £808, 10,112 of the working clergy have but £114. This section contains a number of particulars respecting the revenues of the Church and their distribution, and these are contrasted with the results obtaining in other religious bodies. To allege that the members of the Establishment would not, when unshackled, do as much as their Dissenting fellow-christians, "is to condemn the Establishment to eternal shame. . . . If so, it is time that the union should cease. It is a tree of deadly poison, beneath which zeal and conscience die." The argument that it is necessary to hold out great pecuniary prospects, in order to allure men of rank and talent into the ministry, is also noticed. What attracts the men of learning attracts a much larger number of the weak and vicious, the idle and the worldly. Men of rank, if converted, will not be deterred by the fear of poverty, while, if unconverted, they have no business in the ministry. These outward circumstances are not the most essential qualifications, and they have been found to be ineffectual. The Dissenting ministry, too, have more popular ability, as well as influence with the masses of the people than the parochial clergy.

Influence of the union on the doctrine taught. Having sanctioned various errors in the Prayer-book, the union gives them currency in all the parishes in the land. Among the alleged errors attention is called to "the blasphemy" involved in the pretended communication of the Holy Spirit by the bishops—the authority of the Church in "controversies of faith"—the authority given to ungodly equally with pious ministers, (in the 26th article,) and the compulsion to attend the ministrations of both indifferently—baptismal regeneration (of which Mr. Noel says, "I once laboured hard to convince myself that our reformers did not and could not mean that infants are regenerated by baptism, but no reasoning avails." This language is too plain,)—all these are perpetuated; the union repressing in the ministers of the Establishment "all free inquiry, and holding them down to maintain, age after age, with hopeless incapacity of progress, the errors of those great men who broke through the shackles of Romanism only to rivet on the churches the shackles of the State." Several extracts are given from the writings of the Tractarians, whom the author believes still to be increasing. The Establishment furnishes no adequate check on the admission of either incompetent or heretical ministers. Unconverted men can easily force their way in; "and to make the evil more intolerable, the same system which fills the parishes of England with men who do not know how to preach the gospel to their people, excludes from those parishes all Anglican ministers who would preach it;" in proof of which various canons are cited forbidding clergymen to officiate in other than their own parishes without the consent of the incumbent, and also preventing the attendance of the people at any other than the parish churches. Thus "a spiritual darkness broods over the land, beneath which piety dies, and no stirring evangelists may dispel it."

The section on *the discipline of the Anglican Churches*, after considering the constitution of Church Courts, as laid down in Scripture, compares with them the working of the cumbrous machinery of the Convocation and the Ecclesiastical Courts. The mode of settling pastors, both incumbents and curates, secures neither piety and efficiency, nor the goodwill of the people; and thus "there are thousands of churches who have received from patrons their pastors with merited reluctance, or with degraded and stupid indifference." The effect of the system upon the ordinary exercise of the ministry is reviewed. "The union first secures, by patronage, that a majority of parochial ministers shall be worldly men, who do not know how to guide their people to salvation; and then, having cursed these parishes with spiritual darkness, prohibits the evangelical minority from doing anything to enlighten them." Children, too, are baptized without reference to the character of their parents, and are declared to be regenerated; and, after confirmation, have a legal right to attend the Lord's-supper, though still unconverted, and altogether worldly; and, at death, though "the lost soul is gone to perdition, the minister thanks God that it is gone to God!" Church censures and penalties are useless for all beneficial purposes, being efficacious only for the harassing of good men. This is shown by the mode in which simony, immorality, heresy, schism, and other ecclesiastical offences, are treated in the Establishment; the result being, that unfaithful pastors are upheld in their indolence and false doctrine, and pious ministers, restrained in their zeal, grow lethargic in the routine of their duties. The outrageous bigotry and grievous tyranny involved in the canons and practice of the Church are the subject of indignant comment.

The influence of the union on the *evangelization of the country*. This section contains reflections naturally suggested by what has preceded. "These laws have done their work." The three thousand evangelical ministers in the Establishment "could bring the gospel to almost the whole country," but the union forbids it, and so perpetuates the ignorance of millions. "The parochial system has buried all in slumber; and, in view of dying myriads, each minister of the Establishment seems to have adopted the defence of Cain, 'Am I my brother's keeper?'"

The union also prevents the *union of Christians*. The canons shut out the most holy men, and episcopal charges too frequently harmonize with them, and condemn the purest churches and most devoted ministers as schismatics who are to be avoided. The private intercourse of Anglicans with their Dissenting brethren becomes restricted under these circumstances, and between the clergy and Dissenting ministers is almost unknown. Out of 16,000 clergy, are there 60 in habits of friendly association with Dissenting pastors at their own homes? Political enmity naturally widens the gulf between them; and the unnatural schism confirms unbelievers in their scepticism, and the world in its ungodliness.

The reformation of the churches is rendered impossible by the union. With ruinous penalties before their eyes, there can be no free inquiry on the part of the clergy, who, being yoked to the car of the Establishment, must "drag it along the ruts which centuries have wrought in its road; and though they see a precipice before them, they can neither stop nor turn. Few even wish it to be reformed. *In all ages and countries, the privileged classes have stuck to privilege till it was too late.*" The author has "no hope of a general reformation." The Government dare not attempt it; the dignitaries have neither the will nor the power; and the pious members are fettered and helpless. The errors will last as long as the system; and the only remedy within reach is for each church and pastor, who see these evils, to do their duty, by reforming themselves without waiting for others."

The influence of the union on *the progress of religion* is next considered. The state of the Establishment is contrasted with that of the primitive churches. Of the 12,923 working clergy, the author fears that 10,000 "are unconverted men, who neither preach nor know the gospel;" and the churches have become as worldly and corrupt as their pastors. Various causes are pointed out as tending to produce this state of things; but this section contains little more than a repetition of what is to be found in other parts of the volume.

The union has a powerful *influence on the Government*, to whom it is a constant source of embarrassment. The clergy have their rights to maintain, and their party to keep in power, and Parliament is the battle-field. Dissenters also are obliged to enter the arena of political strife, and both are thus brought into worldly associations, by

which their enmity is increased, and their efficiency as Christian teachers diminished. Ministers of Christ, who should know no political party, are marshalled as Whigs or Tories in two hostile armies. The effects on the two political parties are described, both being represented to suffer from the union, though of the two the Tories fare the worst. Dissolve the union, and the political activity of the two classes of pastors would cease, neither having anything to hope for or fear from the Legislature. But it is contended that the resumption of Church property by the State would be spoliation. "Big words, but little in them. Who gave the Church property to the clergy, and for what ends was it given? Church property exists by acts of Parliament for the good of the nation, and Parliament must be the supreme judge whether it is for the good of the nation that it should cease to exist." No party would suffer from the State's resuming it, and employing it for the interests of all, for the people will be better taught; the patrons should receive compensation, and the pastors enjoy their income during life.

If the measure be admitted to be necessary, but delay is pleaded for, because of the convulsive heavings of continental nations, the reply is, that "the safety of the constitution demands its immediate removal. This union disfigures our constitution, disturbs our social peace, revolts our sense of justice, is condemned by religion, and irritates millions against the social system under which they live." Several other considerations are powerfully urged. A separation is inevitable, and it would be well that it should be effected quietly, and by prudent men. The proposal to endow the Irish Roman Catholic priests is also noticed.

The second part closes with an animated reference to continental changes, and to the glorious results which may be expected to follow when throughout Europe the yoke of priestcraft shall be thrown off and conscience shall be free.

The third part, on the *means of promoting a revival in the churches*, is very brief, occupying but a few pages. It offers various suggestions to both pious ministers and church members, and urges to increased activity and union, humiliation and prayer. The author further suggests the offering of prizes to the amount of £10,800 for the best essays on subjects which he names.

We give the author's "Conclusion" *in extenso*:—

"The union of the Churches with the State is doomed. Condemned by reason and religion, by scripture and experience, how can it be allowed to injure the nation much longer? All the main principles upon which it rests are unsound. Its State-salaries, its supremacy, its patronage, its compulsion of payments for the support of religion, are condemned by both the precedents and the precepts of the word of God. We have seen that it sheds a blighting influence upon prelates, incumbents, curates, and other members of churches. It adds little to the number of pastors, it distributes them with a wasteful disregard to the wants of the population, and it pays least those whom it ought to pay most liberally. It excludes the gospel from thousands of parishes; it perpetuates corruptions in doctrine; it hinders all scriptural discipline; it desecrates the ordinances of Christ, confounds the Church and the world, foments schism among Christians, and tempts the ministers of Christ both in and out of the Establishment to be eager politicians. Further, it embarrasses successive Governments, maintains one chief element of revolution in the country, renders the reformation of the Anglican churches hopeless, hinders the progress of the gospel throughout the kingdom, and strengthens all the corrupt Papal establishments of Europe. Worst of all, it 'grieves' and 'quenches' the Spirit of God, who cannot be expected largely to bless the churches which will not put away their sins.

"But when it shall be destroyed, we have reason to hope that the churches will revive in religion speedily. Sound doctrine will then be heard from most of the Anglican pulpits; evangelists will go forth into every part of the land; scriptural discipline will be restored; schism will be mitigated; Christian ministers will cease to be political partizans; we may look for a larger effusion of the Spirit of God; and England may become the foremost of the nations in godliness and virtue. Let all who fear and love God arise to accomplish this reformation. The work which our martyred forefathers began in the face of the dungeon and the stake, let us in their spirit complete.

"If any one is undecided respecting the principles advocated in this work, let him compare the arguments adduced by Hooker and Warburton, by Chalmers and M'Neile, by Gladstone and Birks, on the one side, with those advanced by Dick and Graham, by Ballantyre and Conder, by Wardlaw, Vinet, and Gasparin, on the other. Let him study the history of the Free Churches of Scotland and of Vaud. Let him attentively examine the phenomena of State-churches in Scotland, in Switzerland, and in France. Let him examine, as they are developed by Mr. Baird, the grand results of spiritual liberty in the United States. And let him determine his conduct without regard to interest, fashion, or friendship, in loyalty to Christ, and as accountable to the heart-searching God.

"Since many will hold back from even an examination of truths which entail momentous consequences to themselves, each disciple of Christ, who ascertains the separation of the churches from the State to be his Master's will, must count it an honour to serve him singly if need be, in this conflict. Great events in history have waited on the actions of a few intrepid men. Hampden, by his resolute resistance to an act of tyranny, awoke in his countrymen the spirit which secured our liberties. The gallantry of Clive saved our Indian empire. Luther long thought and laboured almost alone. The extensive revival of the last century was owing, under God, to Wesley and Whitefield, with very few companions. Let each member of the Establishment, therefore, who comprehends this duty, determine that he will, without waiting for the decision of others, do his utmost in the name of Christ to secure the freedom of the Anglican churches from the fetters of the State. Members of congregations, who already maintain your ministers in connexion with the union, by which your own functions are abandoned and your ministers fettered, release them, and recover your own sacred rights, by declaring that you will be free. A few such instances in London, Manchester, Liverpool, Leeds, and Birmingham, would awaken the whole nation to their duty.

"With greater confidence I address my brethren of the free churches. There should be no longer disunion or sloth. Independents and Baptists, Wesleyans, and members of the Free Church of Scotland, let us all, with united voices, from Caithness to Cornwall, claim, in the name of Christ, the Christian liberty of the British churches; and this generation may yet see accomplished a second Reformation more spiritual and not less exclusive than the first.

"Above all, let us take care to fulfil this duty in a Christian spirit. No religious cause requires irreligious means for its advancement. Let us disgrace ourselves by no railing, condemn all personal invective, and be guilty of no exaggeration, for these are the weapons of the weak and the unprincipled; but uniting with all who love the Redeemer, let us recognise with gratitude every work of the Spirit within the Establishment as well as without it. And with much prayer, with constant dependence on the Holy Spirit, with a supreme desire to glorify God, and with an abundant exercise of faith, hope, and love, which are our appropriate armour in every conflict, let us persevere in our efforts, till the blessing of God renders our triumph a decisive step towards the evangelization of the world."

THE ANTI-STATE-CHURCH MOVEMENT.

MEETING AT PECKHAM.

The first of several suburban meetings, designed as supplementary to the series now being held in the metropolis, took place on Wednesday evening last, at the Rosemary Branch Tavern, Peckham, the large and elegant assembly-room of which was completely filled by a most respectable audience, a large proportion of whom were ladies. We observed on and around the platform, the Revs. John Burnet and W. Leask; Edward Miall, Esq., William Edwards, Esq., William Cash, Esq., William Forbes, Esq., F. Brewin, Esq., F. Allport, Esq., W. Carlile, Esq., J. Barrett, Esq., Henry Edwards, Esq., and J. C. Williams, Esq.

W. Edwards, Esq., having been voted to the chair, opened the business of the meeting, in a brief but perspicuous speech, explanatory of the object and principles of the Association, an explanation rendered necessary, he said, as it was the first meeting convened by this Society in that locality. He deemed it essentially important to agitate this question at the present time, now that the Government were not only resolute in maintaining the ecclesiastical establishments so long existing in this country, but were endeavouring to extend the principle to the colonies, and were even strongly disposed to attempt its application on a larger scale, to a system which they themselves professed to believe erroneous.

Rev. W. Leask moved the first resolution, declaring that perfect religious equality cannot exist, until legislation is exclusively confined to secular objects, and the support of religion left to the voluntary efforts of religious men; and that the separation of the Church from the State—effected without violence, and with a due regard to existing interests—would remove a fruitful source of bitterness and discontent. If the Association were, as its enemies alleged, a sectarian confederacy for sectarian purposes—a dissenting fraternity, animated by jealousy or bigotry—he, for one, would have nothing to do with it. Were they animated by any selfish motive—by the hope of sharing the plunder of the Church, they would, instead of pursuing their present course, be the ardent abettors of the pre-endowment disposition which characterised the present ministry. How was it that statesmen had become so liberal of late, as to be willing to endow any and all sects? He believed it was because light had shone upon the darkest places; because the popular intelligence had got beyond the ancient landmarks; and, then, rulers know that none would be so efficient to veil that light, and to retard that progress, as State-paid priests. To endow the priesthood of Ireland was the panacea of English statesmen for all the evils of that suffering land; but how would it remedy them? how prevent the yearly expatriation of thousands of her sons? Would it render unnecessary annual largesses from England for warding off pestilence and famine? He called upon them, in the name of justice, which required that all or none should be endowed, and of religion, which must be injured by the endowment of either one or of all, to adopt the resolution.

W. Cash, Esq. (a member of the Society of Friends), seconded the resolution, which was also supported by

Mr. J. Carvell Williams (Secretary of the Association). Accustomed to such, meetings he was not a little amused at the recent declaration of the *Times*, that the question of religious endowments was not before the public at all, or was only discussed in holes and corners, and that not one Englishman in five hundred troubled himself about it (laughter). Yet the very event which provoked this remark gave the lie to the assertion. Sir Culling Eardley—whom the *Times* designated "the ridiculous candidate" for the West Riding, had, as both the *Times* and Mr. Denison assured them, contested that vast constituency on this very question, and had polled the by no means ridiculous number of nearly 12,000 votes [cheers]. Ask the ex-members for the Tower Hamlets, for Lambeth, and for Edinburgh—and ask Baptist Noel, too—if they considered this a "hole-and-corner question," and one with which the people rarely troubled their heads [renewed cheers]. The fact was, the question had come to assume a rather inconvenient prominency for certain parties [hear, hear]—a prominency most embarrassing to Cabinet Ministers, trimming politicians, and partisan journalists. The *Times* went on to say, that "religion fared worst of all subjects at the polling-booth." Why, that was just one form of the sentiment the Association was labouring to disseminate. Religion did, indeed, fare very badly at the polling-booth, and very badly in the council chamber, and worst of all in St. Stephen's [cheers]. The legislature professed to be influenced by the purest desire for the spiritual welfare of the people; and yet, if an individual member, or a would-be-member of that body, speaks in the house, or on the hustings, as a religious man, the *Times* says, he will be put down, and deservedly, as an impostor and a charlatan. What a confession of the lamentable influence of State-churchism!

Edward Miall, Esq., said: Some persons objected to the name of this society; for himself, he liked it, because of its downright honesty—because it said exactly what it meant, and could mislead none [hear, hear]. But if they needed an inscription for the obverse side of the medal — something that should be more attractive to some classes of people, and not less descriptive of their object—he would propose to call it "The Clergyman's Friend Society," or "The Clerical Anti-slavery Association" [laughter and cheers]. They had seen something of their slavery—of the appointment of their bishops and the treatment of their clergy — and blushed for human nature, that any man pretending to reason and religion should continue in connexion with such a system. Mr. Miall then read the resolution he had to propose to the meeting, and which condemned the proposal to endow the Irish priesthood. His speech was characterised by his usual perspicuity; but the only feature we can notice was, the expression of his belief, grounded on good authority, that the Government would not propose the expected scheme for the endowment of the Irish Roman Catholic clergy during the ensuing session. He argued, that this, however, did not lessen the necessity for vigilance and activity, as the project would doubtless be revived at the first convenient opportunity; and must, at any time, be deeply injurious to the political and social interests of Ireland, as well as opposed to the spirit of New-Testament Christianity.

Rev. J. Burnet seconded the resolution in a humorous and effective speech. He said: If, under the impression that this question is put to rest, they suffered themselves to fall asleep, they would probably wake up and find it settled in a way they did not expect. The Government were very wide awake; they worked while the people slept; and therefore the only course for the people was, never to go to sleep at all [laughter and cheers]. If he were asked to give the Government a character—and as they were the servants of the public, he had a right to give them a character—he could say that they were sober enough, always on the look-out, but not "sober and honest" [laughter]. The man who believed in their honesty must be a curiosity in the way of belief [renewed laughter]. Let them not now be hid behind the hedge or in ditches, and when the victory should be gained, come out to cheer and claim a medal; but come forward boldly at the onset, and declare that religion shall be no longer fettered by the artificial arrangements of the State [applause].

Mr. Townsend, a working man, rose in the body of the meeting, and made a few observations, suggesting that, if the endowment question were shelved for the present, the suffrage should be pushed forward; and if the Ministry were so dishonest, they should be forthwith ejected.

Another individual also urged the inhabitants to resist an attempt about to be made to levy a church-rate on the parish.

F. Allport, Esq., moved, and W. Carlile, Esq., seconded, a vote of thanks to the Chairman, which he acknowledged, and dissolved the meeting.

Peterborough.—A large meeting was held at the Assembly-room, on Monday evening last, in connexion with this Society. For some days previous, an opinion prevailed that the meeting would be well attended: some few thought otherwise, as certain parties were actively engaged in persuading their dependents not to go near, for the Church required not any outward attack, seeing it had many internal enemies who were quietly working its downfal. All this was invidious; and was an attempt to deter from attending a meeting for the purpose of free discussion respecting one of the greatest anomalies of the age. The doors were opened at six, and the room soon began to fill with the citizens, who appeared desirous to get information on the anti-state question. The chair was taken precisely at half-past six, and the business of the evening began by introducing the talented speaker, Mr. Kingsley, who delighted the audience for nearly two hours, eliciting loud applause, which rang round the room like claps of thunder: the home truths he spoke told wonderfully on the meeting, who were delighted with the gentleman's eloquence. He was followed by Mr. Brown, of Northampton, who is a powerful orator, and spoke well on the operations of the Society. About nine o'clock the business concluded, and the numerous audience expressed delight at what they had heard. It is supposed that upwards of a thousand persons were present. Mr. G. Thompson (formerly the eloquent advocate of anti-slavery) is expected in a few months to deliver an address on the State-church subject; and it is proposed to hold a series of lec-

tures on the question, for the purpose of enlightening the public mind. The people are inquiring for the truth on this important subject; and truth must win its way. The Christian religion requires not the *State*, nor the arm of the law, to spread its genuine and benign influence.—*Stamford Mercury.*

Wisbeach.—A lecture on the separation of Church and State was delivered in the Theatre of this town, by John Kingsley, Esq., B.A., on Tuesday, Dec. 19, to a crowded audience. The lecturer handled his subject in a very masterly manner, and was listened to for nearly two hours and-a-half with marked attention. His happy and well-timed remarks on "Bishop-manufacturing," and on the fettered condition of the Established Church, excited much interest. A vote of thanks to Mr. Kingsley was proposed by the Rev. M. A. Moon, Unitarian minister, of this town, who, in a few words, expressed his high approval of the lecture, and hoped it would go forth and do its beautiful work amongst those who had heard it. He said it was high time that these State-church Establishments were brought to an end; for they were nurseries of fraud and corruption —engines of deceit and plunder. He would have every church to support itself, and not get Government to compel others to contribute to its revenues. As those who wanted medical advisers had to pay for them, so let those do the same who want spiritual ones; and as those who needed houses had to build or rent them, so let those who required churches do the same. After the vote of thanks to the lecturer, a committee was formed to carry out the objects of the Anti-state-church movement.—We are credibly informed that the Rev. M. A. Moon is about to commence a new periodical in this town, to be devoted to the advocacy of social, political, and moral regeneration, in which the claims of the Anti-state-church movement will be boldly enforced.—*From a Correspondent.*

Testimonial to W. Morris, Esq., of Salford.—On Wednesday evening last, at Hope Chapel Sunday-school, the adult class, which is taught by Mr. Morris, met together with their friends, to present a testimonial to that gentleman, consisting of a copy of the Scriptures in two volumes, magnificently bound, and illustrated by numerous engravings, from pictures by the most approved masters. The Rev. J. L. Poore occupied the chair; and amongst the gentlemen present were the Revs. Dr. Halley and J. Jones, Messrs. J. Carlton, Joseph Thompson, Gibb, Warburton, Wood, &c. The Chairman gave some interesting details connected with the school and the particular class in question, several members of which also subsequently addressed the meeting. The testimonial was then presented, and Mr. Morris, who appeared deeply touched with the token of gratitnde and esteem, made a suitable response. On the back of each volume is an inscription in gold letters, the one consisting of the 17th, 18th, and 19th verses of the 6th chapter of 1st Timothy; and the other runs as follows:—"Presented to William Morris, Esq., by the scholars of the congregational class (on the occasion of its numbering 170 scholars, whose average ages are thirty-two years) as an expression of their estimate of his moral worth, and of their gratitude for his Christian instruction.—Hope Chapel, Salford, Dec. 20, 1848." The cost of the volumes is understood to be between £8 and £9, which sum has been entirely raised by the class itself. The Rev. Dr. Halley also made some appropriate and excellent remarks upon the social and religious reformation which had been effected by Mr. Morris, in the department into which his energies had been directed; showing how, by connecting moral principles with religious instruction, the debased profligate and the drunkard had been reclaimed from vice and folly, and brought to use their influence and example in improving the condition of their fellows. He congratulated his friend on the mark of sincere respect which had been shown to him, and he congratulated the class, also, on the benefit they had derived from his instructions. Thanks were voted to the chairman, and the meeting terminated shortly before eleven o'clock.—*Manchester Examiner.*

The Cholera returns of the week give these results: London—cases 61, deaths 11; Provinces —cases 34, deaths 15; Scotland—cases 738, deaths 319. The disease is most virulent in Glasgow and Old Kilpatrick. The cholera has appeared in Belfast; there have been five fatal cases there. It broke out on board the American steam-ship "New York," on her last voyage from Havre to New York; 14 cases out of 18 were fatal. The "New York" was placed in quarantine.

A Quarryman of Buttermere perished in a whirlwind during the storm which visited Scotland the week before last. He was carried away by a violent gust, and precipitated from a mountain, in sight of his two sons: the corpse was found next day, with the bones all crushed.

The Haunted Chamber!—In the house at Hamgreen belonging to Philip Miles, Esq. (formerly to the Brights), is an apartment which has long had the reputation of being haunted, noises, &c., proceeding, as alleged, therefrom. It has been hitherto locked, but on Mr. Miles lately taking possession, the door was forced, and on exploring a secret recess in one corner, the ghost or ghosts (for there were two) appeared in the shape of two old boxes, which, on being touched, fell to pieces, and there emerged to the light two massive pieces of plate, viz., a solid silver candelabrum, and a salver of the same metal. Nobody knows anything about them, not even Mr. Robert Bright, to whom they were sent; and we suppose that the valuable and glittering apparitions will fall to the share of Mr. Miles.—*Hereford Journal.*

RELIGIOUS INTELLIGENCE.

The Rev. H. R. Reynolds, B.A.—We stated a few weeks ago, that this gentleman intended entering upon his duties as the minister of East Parade Chapel, in this town, on the last Sabbath in this month; but we regret to learn he has been suffering from a slight indisposition during the last few weeks, and his medical advisers recommend a short delay before entering upon his new and important sphere of duty.—*Leeds Mercury.*

Windsor.—On Tuesday, December 19th, the Independent Chapel, William-street, was re-opened for public worship, after having been closed for the space of two months. Since the resignation of the Rev. J. Stoughton, now of Kensington, the church has been divided, a successor being chosen, of whom, after a time, many members of the church did not approve; they, under protest, seceded, and opened the chapel in High-street, where for upwards of three years they have worshipped. The spirit of disaffection still continued to increase in William-street, until at length nearly the whole of those who had contributed to the erection of the chapel were compelled to secede. Feeling themselves injured, the church called on the trustees to carry out the principles of the trust-deed, by restoring to them the pulpit over which they could not otherwise obtain any control. To this request the trustees, in October last, acceded, by taking legal possession of the building. On Sunday, December 17th, two sermons were preached in High-street Chapel, preparatory to its being closed, by the Rev. Frederick Allin, late of Brighton, the subjects being, in the morning, Gen. xxviii. 10—22; in the evening, Luke xvii. 17. A deep and salutary impression was evidently produced. On the following evening a special prayer-meeting was held in the same place, when the same gentleman gave an address from 2 Cor. xiii. 11. On Tuesday morning, at eleven o'clock, William-street Chapel was opened for religious worship. Mr. Moore, at the commencement, began to protest against the proceedings, but was induced to be silent, and in a second attempt to disturb, was taken from the chapel by the police. A very excellent sermon was preached by Dr. Massie, from John xiv. 23, to a large and attentive congregation. There were also present the following ministers:—the Revs. Dr. Massie; Dr. Jenkyn; Messrs. Stoughton and Allin, of London; Messrs. Harsant, Beaconsfield; Hall, Poyle, Porter, and Horson, Staines; Bulmer, Chalvey; Davis, Maidenhead; Tester, Datchett; and Edmunds, Burnham.

Odiham, Hants.—The church and congregation assembling in the Independent Chapel, Odiham, have presented a unanimous and most cordial invitation to Mr. J. Gwyn Hughes, of Airedale College, to become their pastor. He has accepted the invitation, and intends commencing his labours there on the first Sabbath in January.

Guildford-street Chapel, Borough. — The annual tea-meeting, on behalf of the Sunday-school in the above chapel, was held on the 25th inst. The Rev. D. Davies, minister of the place, presided on the occasion, and addresses were delivered by Mr. Parry, of Friar-street Chapel; the Rev. W. Williams, minister of the Welsh Independent church, Aldersgate-street; Mr. J. James, Dr. Richards, and Mr. Evans.

The Rev. John Minshall, B.A., late of Springhill College, has accepted a unanimous invitation to become the pastor of the Independent church, Little Govesby, Grantham, and will (D.V.) enter upon the duties of his charge in February next.

Linton, Cambridgeshire.—On Thursday the 7th inst. the Rev. George James Hall, B.A., of Highbury College, London University, was ordained as minister of the Independent Church and congregation in this town. Upwards of thirty ministers, and a large number of members of the neighbouring churches were present on the occasion. The services of the day were conducted by the Revs. J. Hopkins, of Newport; J. H. Godwin, resident tutor of Highbury College; F. Pollard, of Saffron Walden; — Forsaith, of Royston; A. J. Morris, of Holloway-road, London; — Mirams, of Chishill; and R. Roff, of Cambridge. After the morning service, the ministers and friends, numbering about a hundred and fifty persons, dined together in a spacious and elegant school-room, kindly lent for the occasion by J. Dorrington, Esq.; after which addresses were delivered by the Rev. Messrs. Godwin, Morris, Hopkins, Roff, and Pollard. The large attendance, both from the town and from the neighbouring churches, and the general tone of Christian sociability that prevailed, combined to render the day one of unusual delight and encouragement.

Cheltenham Working Men's Institute.—Some time back we called attention to the establishment of the Brighton Institute for Working Men, commending highly its objects and regulations. We are glad to find a similar institute has been established in Cheltenham. At the opening meeting, Mr. Grenville Berkeley, M.P., presided, and clergymen took a leading part in the proceedings. The Rev. A. Morton Browne, at the close of an eloquent speech, said: "At Brighton, there is an institution for working men doing great good. Others are being formed in different parts of the country. I rejoice to see Cheltenham is not behind as to a working men's institution. What are you going to say to the women? Take care that your lectures are so good and so cheap, and the doors thrown so wide open, that the working men and the women will have all the advantages." [Applause.]

CORRESPONDENCE.

SUGGESTIONS TO IMPROVE THE STATE OF THE FUNDS OF THE ANTI-STATE-CHURCH ASSOCIATION.

To the Editor of the Nonconformist.

Sir,—Permit me to suggest to your readers a simple and immediate mode of aiding the funds of the Anti-state-church Association, which is now extending its operations at home and abroad.

It is customary at this season of the year for families to meet, to congratulate, to make and receive presents, and in many cases to consult how far they may promote the individual and collective happiness of the body politic. Good!

Now many of your readers believe the separation of the Church "is a consummation devoutly to be wished." Let such aid the efforts of those who are engaged in the work, and while the Christmas-boxes are passing round, or the new-year's gifts, to the various members of the family, let none forget an acknowledgment to the Association formed for the direct object of relieving religion from all State control.

With this view I have introduced the subject and my subscription-book in my own family circle, and have obtained the names and subscriptions of every member of my family for the year 1849.

There are the following advantages in this plan:—
The introduction and information respecting the important object.
The removal of objections.
The increase of subscribers, and
The assistance rendered to the Association.

May I entreat that very many of your readers will act on this suggestion of

Yours very sincerely,
Ebenezer Clarke.

Voluntary-house, Walthamstow, Dec. 25, 1848.

UNIVERSITY REFORM.

To the Editor of the Nonconformist.

Sir,—Many and bitter complaints have been frequently made by the lower classes of temporary disfranchisement from change of residence, the neglect, accidental or designed, of overseers, and other causes. However these, though temporary only, may and do require to be redressed, and cannot be neglected with safety to the Constitution, and without adding to the host of the discontented, the injury sustained is trifling in comparison with that which is sometimes inflicted on other classes of society, and at one at least of the universities, the University of Cambridge, where the wisdom and justice of our ancestors are, doubtless, held in the highest veneration. There, without any fault of his own, a man may be disfranchised for life by the arbitrary exercise of irresponsible authority, and no other reason assigned than the old one of "*sic volo, sic jubeo*," which is not exactly suited to the times in which we live. I will give an example of what has happened in my own case, and I was informed by the registrar that many similar instances of gross injustice have occurred, and which I think deserve public exposure.

Some years ago, in consequence of a mistake of the tutor of my college as to my address, I had requested him by letter to insert my correct address on his list. This he neglected to do before he resigned his office, and on my next change of residence being communicated to the college, I was informed that the letters addressed to me having been returned through the dead letter office —a sufficient evidence that I never received them—and the sum of £7 11s. 4d. being due to the college, my name had been removed from the boards. It was easily replaced on the boards of the college, but to restore my vote it was necessary that a grace should pass the Senate The grace must first pass the caput, a body of six persons, consisting of the Vice-Chancellor, and five others usually nominated by him, each of whom has an absolute veto on any proposition made to the Senate. The Vice-Chancellor, as one of the caput, can effectually prevent a grace from being put to the Senate; and though it was understood that he individually was disposed to allow the grace to be submitted, yet the majority of the other heads of houses being adverse to my claim, he was induced by their dictation to intimate that he should put on his veto. I thus found myself at once robbed of my freehold, which I had purchased at a considerable expenditure of time and money—it having, with the expense of taking my degree and keeping my name on the boards for many years, cost me at least £1,000. The heads of the university denied me the opportunity of obtaining redress for a wrong committed by one of their own authorities—a hard, unfair, and most oppressive proceeding on the part of men in their exalted station towards an humble individual. No one will deny that they are men of very great importance, at any rate at the university, where they take care to make that importance known and felt; but this line of policy would hardly be considered judicious even in greater men than themselves. It has been truly said, that what is morally wrong cannot be politically right. If, as it has been asserted by an eminent author, to convert an enemy into a friend is not more consistent with sound policy than with the mild precepts of Christianity, then must the policy be suicidal and unchristian which has at least a direct tendency to convert steady friends into bitter enemies. Not being a member of any learned profession, the elective franchise was the sole advantage I acquired by my degree.

I believe it is the opinion of some men of high standing at the university, and of some lawyers also, that every Master of Arts has, as he certainly ought to have, the right of voting for members of Parliament, whether his name be on the boards or not; but the question has never yet been tried before a committee of the House of Commons. Possibly some of your legal correspondents may be able to inform me whether there is any short method, by mandamus or otherwise, to compel the restoration of my name to the list of the Senate, though to enter on any very expensive process would be what is commonly called "throwing good money after bad."

In another letter I think I shall be able pretty clearly to show, that when the state of discipline at the university, the amount of information required for a degree, and the imminent risk of moral contamination which a young man is liable to, are considered, the supposed advantages of a college education are not in fact so great as even to compensate to one who is not a professional man for the loss of the freehold acquired by the degree. If, as Lord Chatham said of the House of Commons,

the universities are not reformed from within, it is to be hoped, by all who wish them well, that they will be effectually reformed from without.

I am, Sir, your obedient servant,
One of the Disfranchised.

MILL-HILL GRAMMAR SCHOOL.

The second half-yearly session of the year 1848 was brought to a close on Tuesday, the 19th instant, by the distribution of the prizes in the Hall of the Institution.

The Treasurer, Thomas Piper, Esq., took the chair, supported by several members of the Committee, and, in a brief speech, congratulated all present upon the health, comfort, and progress, of the past session.

The Rev. S. S. England, the Chaplain, then proceeded to present the prizes to the successful candidates in his department of instruction:—

1st Biblical Prize .	Hill, Clapham.
2nd ditto	Powell, Chester.
3rd ditto	W. Butler, Royston.
4th ditto	Brodribb, Warminster.
5th ditto	Fuller, London.
6th ditto	Reynolds, Bristol.

Thomas Priestley, Esq., the Head Master, then distributed the prizes in all the other departments of instruction to the following pupils:—

CLASSICS.

The Captain's Prize	Powell, Chester.
2nd Classical Prize	Nash, Royston.
3rd ditto	W. Butler, Royston.
4th ditto	Eve, Maldon.
5th ditto	Titterton, Kingston.
6th ditto	Thorpe, Nottingham.
7th ditto	R. Eccles, Lower Darwen.

MATHEMATICS (INCLUDING ARITHMETIC).

The Examiner's Prize and 1st Certificate of Honour . . .	Powell, Chester.
2nd Certif. of Honour	Vavasseur, London.
3rd Mathemat. Prize	Brodribb, Warminster.
4th ditto	Scrutton, London.
5th ditto	Barnes, Winchmore Hill.
6th ditto	Fuller, London.
7th ditto	G. Hewett, London.

FRENCH.

1st French Prize . .	W. H. Salt, Bradford.
2nd ditto	Howard, Dursley.
Certificate of Honour	Powell, Chester.
4th Prize	Nicholls, London.

GERMAN.

Certificate of Honour .	Powell, Chester.

WRITING.

1st Prize	E. Binney, London.
2nd ditto	Nash, Royston.
Certificate of Honour.	Wood, Manchester.
4th Prize	Stancomb, Trowbridge.

GEOGRAPHY.

1st Prize	W. Butler, Royston.
Certificate of Honour.	W. H. Salt, Bradford.
3rd Prize	F. Cooke, London.
4th ditto	Davies, Richmond.

GENERAL HISTORY AND ENGLISH.

1st Prize	Hill, Clapham.
2nd ditto	Brodribb, Warminster.
3rd ditto	Eve, Maldon.
4th ditto	Barnes, Winchmore Hill.
5th ditto	Reynolds, Bristol.

DRAWING.

Minor Prize . . .	Vavasseur, London.

Prizes for peculiarly exemplary conduct and diligence were awarded to the under-mentioned pupils, who did not obtain class prizes; viz. Wood, Manchester; Hinds, Ramsgate; Jelley, Huntingdon; A. Eccles, Lower Darwen and Vaughan, Royston.

The Rev. T. Binney; and the Rev. Algernon Wells, delivered affectionate addresses to the pupils, who re-assemble for the duties of the coming session the 29th of January, 1849.

Congregational Psalmody.—The last of a course of six lectures on Congregational Psalmody was delivered on Tuesday last, in Princes Street Chapel, by the Rev. J. J. Waite. These lectures were accompanied with instructions and practice in singing, and were attended by a class of upwards of 800 persons, arranged in four parts, according to the nature of their voices. A short lecture on each evening, delivered in a clear and forcible style, taught the nature and design of psalmody—the defects connected with the present practice in many congregations—the manner in which it should be conducted—the means supplied by both nature and revelation for its appropriate exercise—and the importance of conducting it suitably, as a means of religious instruction and devotion. The lessons in singing were chiefly for the purpose of teaching its elements, and to enable the pupils to trace out congregational tunes, more than forty of which were practised and sung in beautiful harmony. These classes contained persons belonging to church of England congregrations, as well as to various denominations of dissenters; and the lectures, independently of the instruction and delight which they afforded, must tend greatly to improve the style, and to increase the quantity of psalmody, as an important part of divine worship. The small sum of 1s. 6d. or 2s. secured to each person, a copy of Mr. Waite's Hallelujah, containing upwards of a hundred well selected tunes, in four parts; a book of instruction of 28 pages; and admission to the whole course of lectures. This exceedingly low charge, and the amount of knowledge and delight afforded by the lecturer, who is totally blind, and who possesses a most extraordinary ability to conduct and charm large classes of learners, prove that Mr. Waite is a man to supply "music for the million," and we are glad to find there is some probability that he may be induced to visit Norwich again at some convenient time in next year.—*Norfolk News.*

THE WORKING CLASSES AND RELIGIOUS INSTITUTIONS.

With the present number the letters of working men must cease. We have received very many more than we could have published during the next three months. It would be futile, of course, to repeat week after week the same thoughts in different styles. We have been much gratified with the response to our invitation—and we take it to have done credit to the class whose opinions have been expressed. We propose now to open our columns, for a month, to such parties, ministers and others, as may be disposed to comment upon what has appeared—entreating brevity, and promising to do our best at impartial selection, if necessary. We may suggest, moreover, that legibility in the MS. is a great *desideratum*, both to Editor, and printers.

To the Editor of the Nonconformist.

Dear Sir,—I am very glad for the opportunity afforded me in bringing before your readers a few remarks regarding the present movement, "The want of sympathy evinced by the working classes for the public ministry and institutions of the Christian faith." Not having seen anything in your valuable columns regarding it from the far-famed city of Glasgow, permit me to offer a few observations.

The first great reason, I think, for the coldness evinced by the working classes for the ministry is the great evil of intemperance. The second, in my opinion, is the apparent indifference shewn by the ministers of the Gospel to the working men, the one to the world appearing so high, the other so very low. My third reason is, the total neglect of duty by the great majority of the elders belonging to some of our churches.

In the first place, I am sorry to say that intemperance prevails here to a fearful extent; I believe that there are thousands at this moment who, were it not for the baleful influence of strong drink, would be better clothed and have far more of the necessaries of life, and at the same time be enabled to attend the ordinances of the house of God clothed, and in their right mind. Consider for a moment the course pursued by many of the working men on a Saturday night, who with the proceeds of their hard week's labour proceed to the alehouse and there indulge till midnight in their bacchanalian revelries, returning home bereft of all that belongs to a man but the form. Now, sir, can it be expected that these men can be in a right state of mind on the morning of the Sabbath to attend the ordinances of the house of God, or have any sympathy for the public ministry or regard for the religious and moral institutions of our country. I verily believe that they cannot, for this reason, that intemperance overcomes every good principle.

In the second place, as regards the apparent indifference of many ministers toward the poor man, and the coldness evinced by the latter towards them, may be brought out in the following:—There is no doubt but we enjoy great privileges in this our land; that every man has it in his power to worship God according to the dictates of his own conscience, and can sit under his own vine and fig-tree, none daring to make him afraid; also, we have the ministers of the Gospel to preach from the pulpit the glad tidings of salvation. This, I say, is all very good; but can there be no more done for the spiritual and temporal welfare of the poor man by the ministers when out of the pulpit? if not, what are we to make of that passage of scripture which runs thus, "If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains and seek that which is gone astray?" The omission to act according to this beautiful passage has a great tendency to cool the ardour of the working men for the ministry. When a member of a church drops off he is seldom if ever sought after; in this the ministers have little cause to rejoice; how unlike many of them are to the great apostle of the Gentiles, who became all things to all men that he might win souls to Christ. And how lamentable it is that so many of our fellow-men should have gone astray, none caring for their weal, or endeavouring to prevent their woe.

In the third place, as to our elders. I am glad we have an opportunity of seeing them on a communion Sabbath, otherwise we would think there were none connected with the congregations. When they are chosen, it is expected they should at least visit the sick of their respective congregations; but their visits in the capacity of elders are few and far between.

I could enumerate many reasons, but I content myself with these three, as having the greatest influence in causing the want of sympathy for the public ministry and institutions of the Christian faith.

I am, sir, yours respectfully,
A Constant Reader. (R. L.)

Glasgow, Dec. 4, 1848.

To the Editor of the Nonconformist.

Dear Sir,—In accordance with your conditions, my remarks relative to the indifference of the people to religion shall be short, and I will write my best; but you must put the stops and mend the spelling, as I was put to work when only nine years old. I am a working man; I have laboured full fifty years, save four that I was a soldier; I have tramped through many counties and worked in several; I have mixed with comrades in the garrison, camp, and canteen; also with Chartists in conference and in public meetings, as well as with shopmates in club-houses and other drunkeries, and of late years I have spent my spare time in societies aiming at the improvement of the human family; I have heard sermons from the drum-head and the pulpit; I have joined in remarks on the chaplain's favourite subject, "Soldiers, be content with your wages," and agreed with the masses, that if his wages were only thirteen pence a-day, he would neither be content nor bother us with his palaver; I have offered and listened to observations on the vile conduct of officers, not excluding the parson; I have experienced the degradation of being compelled to attend the miserable babblings of the bloated state-paid priest in the morning, and then stuck up as a gazing-stock for strumpets promenading the front of the line on the Lord's-day evening; I have felt the sinful silence and downright falsification insisted on the men at general inspections—no wonder that the army scoffs at religion; I have heard and made remarks on sovereigns (he's and she's) who dare to assume the titles of defenders of the faith and heads of the Church—such a Church! it is anything but scriptural—the pretensions and practice of all it's heads and tails are wide as the poles; I have joined in criticising the conduct of bishops and their retinue of *dignitaries;* I have seen and felt their legalized plunderings in the shape of tithes, rates, mortuaries, poll taxes, &c. &c.; and with many I have noticed the lamentable lack of progress in ministers and officers of other religious sects. The retrospect of those fifty years drives me to the conclusion that, besides the natural aversion of depraved humanity to spiritual things, the inconsistency of characters avowedly regenerate—not only in the Prayer-book fashions, but scripturally—has operated powerfully in keeping many besides myself from places of worship. We are convinced, by the monstrous traffic in the cure of souls, and the conflicting absurdities of the steeple-house sect, and the immense sums wrung from the people by its priests, that it was created by the State for secular purposes—such as making livings for the progeny of its creators and patrons; and that the religious covering flung about it is so flimsy, that it only uglifies the hideous monster, whose ridiculous and rapacious appearance provokes laughter and disgust, and furnishes plausible arguments against religion, which, alas! are confirmed by the conduct of too many Dissenting churches. Would to God that their ministers, members, and deacons, would copy more closely the example of their Lord and Master, Jesus Christ, who went about doing good to the *bodies* as well as the souls of the people. But, ah! how little of this. In vain do we look for them at the meetings of the people assembled to complain of their wrongs and pray for their rights; how little countenance do they give to the efforts making to put down the misery-making customs of our country. Oh! that they could be prevailed upon to try the opposite plan—to attend our reform meetings and counsel the people, warning the unruly, showing them a more excellent way—enforcing the fact that no Charter would benefit the drunkard—pointing out the absurdity of complaining of over-taxation, whilst so much of it is self-imposed—and proving that personal reformation is the first, the longest, and the surest, step that can be taken to secure their rights, because they would thereby raise themselves in the scale of society, and be more formidable in the eyes of their oppressors, and in a position to demand their dues, which could not be withheld from a sober, moral, religious people—also showing that the constitutions of all consistent New-Testament churches are in accordance with the most liberal and just political views of the people, instancing the duty of resisting all worldly powers, however highly exalted, that dare to arrogate authority over our consciences in matters of religion, or tax us to support what they choose to call religion, and the duty of becoming all things to all men to benefit and save them. Some of my associates, who are reclaimed drunkards, and who since they became sober have become thoughtful and serious, express astonishment at the silence of preachers and professors on the important temperance movement, and have been heard to question the sincerity of their prayers and professed anxiety for the salvation of souls, while they keep the drunkard in countenance by drinking his drinks. Some have resolved not to enter a chapel that is shut against the advocacy of true temperance, nor hear a preacher who seems to have more faith in the spirit of the bottle than in the Spirit of God to enable him to preach and pray. Thus we think, speak, and act, and will probably go on to do so, till ministers and Christians give us practical proof of the reality of their concern for our welfare; by doing which they might soon fill their chapels, and, by the blessing of God on their ministrations, many of such as shall be saved would be added to the church. Amen!

Dec. 12th, 1848. A Tyneside Teetotaler.

To the Editor of the Nonconformist.

Sir,—For six years I have been a reader of your valuable paper, and have always found the principles propounded therein more in accordance with my own convictions, than in any other publication which I have ever read. The plan proposed by you, to obtain the sentiments of the working men is the one most likely to attain the end desired. The subject upon which you wish to obtain the views of the working classes is one of vital importance; and I doubt not but that I shall unfold a tale which will not be very pleasing to the ears of many. I have often heard the question asked, "How is it that such zeal should be manifested for those abroad, whilst thousands of our own countrymen are disbelievers in the truth of revelation, and no efforts are made by the professing world to convince them that they are deluded?"

By observation and experience, I have found that the majority of working men are unbelievers; more particularly those whose professions cause them to remove from one place to another; and as I have had opportunities of meeting with many, particularly those of my own profession, viz., shoemakers, I can safely contend, without fear of contradiction, that I have found seven out of ten to be disbelievers in the authority of the Bible. That there is a cause for this no one will deny; and as I am addressing you upon this important subject, I will give you my opinion, as I have formed it by conversation with the working men.

1st. The poor of our country have been accustomed to look upon religion through the medium of a State Church. The superficial view that natural men have taken of religion is from the conduct of the high and mighty of this land; when they behold men arrayed in purple and fine linen, and faring sumptuously every day, shrrounded by luxury and pride (whilst thousands around them are sunk in the lowest depths of degradation, crime, and suffering), and exhibiting in their lives everything which is antagonistic to the sublime precepts of the Christian religion—the defenders of the sword, the murderers of the Chinese, the Indians, and the Caffres, the upholders of tyranny and despotism on the continent, and exclusiveism and oppression at home; without looking beneath the surface they ask, Is this the religion that I am called upon to admire? if it is, this is the religion that I detest. Again, the example set by the dignitaries of the Church in this town, is opposed, in every shape and form, to the spirit of the holy religion they profess. Let a stranger walk the streets of Cambridge in an evening, and he will think the University is wholly given to idolatry (viz. to Venus). Those who are training to lead others in the paths of virtue, are rolling in debauchery; and in every street and in every corner you will behold the aspirant for ecclesiastical preferment in company with the harlot. These practical demonstrations of the evils of a State Church have driven thousands of the working classes to the vortex of infidelity. They read the writings of Paine, Volney, and others, who have attacked Christianity through its corruptions, and many, not having had any settled principles previously, become to all intents and purposes their disciples. Having drank at the fountain-head of infidelity, they become opposed to Christianity in all its forms—every sect is alike to them—they contend that if the government would endow all, all would accept it. For proofs of this, they refer you to the Free Church, the Wesleyans, and the *Regium Donum*. These men make great exertions to extend their principles on all and every occasion where an opportunity presents itself—not only in the tavern, but in the coffee-house. The writings of their champions are sold at a comparative low price, whilst the answers to them are at high prices, and are in general tame and trifling affairs; and the professors of religion often treat them with silent contempt—refuse to discuss with them when challenged—not endeavouring to convince them, but, as it would appear, afraid to test the truth of their principles, forgetting that truth is like gold that will stand the fire, and come out of it more pure. Again, these men ask, How is it that you claim liberty of conscience for yourselves, and deny it to others? Does Christianity claim liberty for its adherents, and refuse it to those who differ from it? How is it that you ask liberty for all, and yet drag men before the civil magistrate for what you term blasphemy—for daring to oppose the Bible, for expressing what they believe to be true? Does it give power to you to call men to account before an earthly tribunal, and perhaps before men who are practical Atheists, whilst you profess to believe that the religion you believe in is not of this world—whilst you call aloud for liberty of conscience for yourselves? Show us the men who have told the Government that they are wrong in punishing men for blasphemy!

2nd. In consequence of the contaminating influence of pride, there appears but little difference between the men of the world and the professors of religion. Its withering influence affects alike the believer and the unbeliever; but it is a fact that the worldling is less affected, and more affable and courteous than are many of the professed followers of the meek and lowly Jesus; and I have often heard it remarked that, in general, the religionist is grasping, selfish, and niggardly, whilst many of the men of the world are manly and upright, and are often the best employers. To such an extent is pride in dress carried in these days, that any one who has on a good coat is considered respectable, no matter from whence it came or how obtained. Whilst the immortal mind, and a consistent walk, are things of no account in these days of great profession. To be a professor, in general, is to be respectable; and, in fact, to be respectable, you must make some profession. Many of the working classes who are unable to appear respectable know this; they therefore abstain from uniting with the religious portion of the community.

3rd. Bigotry has also done its part towards the alienation of the working classes. The religion of Jesus is a pure and holy system, it must reside in the affections, and be practised in the life—it knows of no distinction between sect and party. "They who honour me I will honour." But, Sir, a hair's-breadth difference of opinion will often call forth anathemas on the persons who differ; but the fundamental doctrines of the gospel, love, mercy, and justice, are minor things now, as they were with the pharisees of old.

4th. The education of many working men is very circumscribed; they cannot understand the preaching of many; their discourses to them are like lectures upon the most abstruse sciences: the object of which appears to be, to show the preacher off to the best advantage; and thus, in a mixed assembly, numbers are unacquainted with the language and metaphors made use of.

Lastly, the respectable portion of the community but seldom exert themselves to obtain for the working classes their just and inalienable rights. Men who profess to love Christ, who sit down to commemorate his death and passion, and yet regard not the new commandment he gave to them, "love one another": who look upon one portion of mankind as beings made for their use; as the vulgar and unlearned; as though they were a different race of beings, dangerous to trust with their political rights—men without property. They refuse to meet with the working men to discuss their grievances, and are as ignorant of their real condition as is the proud aristocrat who amasses wealth by their labour, and in time of sickness and old age deliver them over to the poor-law authorities, to have doled out to them not sufficient to support their physical nature. What a contrast does the religion of Jesus exhibit (as practised by the primitive Christians) to the religion of the nineteenth century! They acknowledged the poor as brethren; administered to their necessities; laboured with their own hands; preached without fee—whilst the ministers of the present day will move from place to place in order to increase their wealth, and obtain the greatest earthly reward. The further we go from the simplicity of the gospel, so far will the declension become manifest. There shall come a falling away. Sir, we live in that age. The profession of the present day is a worldly profession—respectable, fashionable, hypocritical. These are the opinions of your humble servant, and I offer them to your consideration, if worthy they be.

R. T.

Cambridge, December 4, 1848.

The late Murder at Bridgnorth.—A fortnight ago we gave the particulars of a diabolical murder at Bridgnorth, supposed to have been perpetrated by a woman named Catherine Mercy Newton upon her own mother, by stabbing her with a fork and then setting her on fire. An inquest has since been held, which, after repeated adjournments, again adjourned on Wednesday last till the 28th inst. The jury, it seems, after having been locked up for the whole of Tuesday night, and till after noon of the following day, could not come to a verdict, though, from the horrible distinctness of the evidence, it is astonishing that a delay of even five minutes' duration could have occurred. From the examination of the witnesses it appears that the deceased had the interest of £500 for her life, and at her death the prisoner was to have £200 of that sum, and the interest of the remaining £300 for life. Impatient of her mother's long life, she was constantly ill-treating her, many parties having heard her threaten her life, and say that she had had enough of her property, and once she attempted to strangle the poor old woman. On the night of the murder, deceased went to see her daughter, who was the housekeeper at Mr. R. Dyer's, and the other servant, Mary Corfield, left them together. It appears that a quart of rum was fetched, two-thirds of which was drunk that night. About two o'clock in the morning, Mr. Dyer awoke his servant in consequence of a smell of fire, and on getting assistance the old woman was found lying dead at the door of the brewhouse, with the upper part of her body horribly burnt, and there were traces of oil which appeared to have been used for the purpose of facilitating the operation of the flames. The medical evidence, however, would lead to the supposition that deceased had been strangled before the burning. Her daughter was found sitting on the sofa, quite drunk, and so totally careless as to the fate of her parent as to tell one witness that "she now felt as happy as if she were in heaven!" On Wednesday night (having been committed by the magistrates) she was conducted, amidst the yells and groans of a vast assemblage of the population, to the gaol, protected by an additional force of police and constables.—*Worcester Chronicle.*

FOREIGN AND COLONIAL NEWS.

FRANCE.

PROCLAMATION OF THE PRESIDENT.

On Wednesday afternoon Paris was startled with the unexpected proclamation of the new President. The Cabinet assembled at an early hour; and in consequence, it is said, of information of plots intended to break out on the installation of the President, came to the decision to proclaim him at once. The Assembly met at four. M. W. Rousseau, reporter of the Election Committee, ascended the tribune and made his report, giving the numbers, as far as had been yet ascertained; viz.:—

Louis Napoleon	5,434,232
General Cavaignac	1,447,107
Ledru Rollin	370,100
Raspail	36,920
Lamartine	17,900
General Changarnier	4,890
Votes lost	12,600

It resulted, therefore, that the citizen Louis Napoleon Buonaparte, having received the absolute majority, was duly returned President of the Republic. The question of his having lost his quality of French citizen, being naturalized in Switzerland, had been brought forward, but the committee had unanimously agreed to set aside the objection. In consequence, he had been authorized by the committee to demand from the National Assembly that it declare that citizen Louis Napoleon Buonaparte had been duly nominated President of the Republic. The report concluded with an eulogium on the Government, which had so well conducted this affair to a happy conclusion [loud cheers].

General Cavaignac rose amidst the deepest marks of attention, and in a clear firm voice said:—

I come here to inform you that I have just received the collective resignation of the Ministry. I have also to state, that I now remit into your hands my office of President of the Council, which you were pleased to confide to me. The Assembly will comprehend, much better than I can express, the gratitude that I feel for the support and kindness that were testified to me the whole period that I exercised the power committed to my hands.

The greatest enthusiasm was manifested by the Assembly, who cheered the gallant General all the way to the seat which he took on the left of the House, among the moderate Republicans.

The President of the Assembly then put the Report to the House for its adoption; when it was adopted, the whole Assembly rising with the exception of a few on the extreme left. The President then said:—

In the name of the French people, before God, and and in presence of the National Assembly, I proclaim Citizen Charles Louis Napoleon Bonaparte President of the French Republic from this day until the second Sunday of May, 1852; and I now invite him to ascend the tribune and take the oath to the constitution.

M. Louis Napoleon Buonaparte then rose. He wore a crochet set with diamonds, and the grand cordon of the Legion of Honour. Having taken the oaths as prescribed by the constitution, raising his right hand and saying, "*Je le jure*," he proceeded to read an address. He said the suffrages of the nation and his own sentiments equally prescribed his future conduct, and imposed on him duties he would fulfil as a man of honour. He would treat as enemies of his country whoever would attempt to subvert the constitution, while between him and the Assembly should subsist the most perfect harmony of views. He would exert himself to maintain society on its proper basis, and to relieve the people of their sufferings. He would endeavour to restore to government the moral force of which it stood in need, and to maintain peace and order. He had called around him men distinguished for talent and patriotism, notwithstanding their differences of political origin, and who would aid him in consolidating the new institutions of the country. He then pronounced an eulogium on General Cavaignac for his becoming conduct, which was received with great cheering, and for himself promised that he would labour to accomplish his great mission of founding the Republic, without recurring to reactionary or utopian means; in conclusion he said he hoped, with the help of God, to achieve useful, if not great things [loud cheering and cries of "Vive la Republique" followed this speech, which was renewed as Louis Napoleon went to the seat of General Cavaignac, and shook him by the hand. He then left the House, accompanied by Odillon Barrot.

M. Marrast announced that Odillon Barrot was charged with the formation of the new Cabinet, which would be communicated by a Message to the Assembly. M. Marrast then called on the Assembly with great coolness to resume the order of the day, but the cries of adjournment became so great that he pronounced the Assembly adjourned. The city was tranquil. The suddenness of the resolution to proclaim the President before all the returns were had, excited the greatest surprise; indeed, electrified the people.

THE NEW MINISTRY.

After the departure of the President, President Marrast stated that M. Odillon Barrot had been charged with the formation of a Ministry, and that the new Ministry would be announced in the *Moniteur* that evening.

The following is the Ministry that evening gazetted:—

Odillon Barrot	President of the Council and Minister of Justice.
Drouyn de Lhuys	Foreign Affairs.
Léon de Maleville	Interior.
Hippolyte Passy	Finances.

Léon Faucher ..... Public Works.
Bixio ..... Commerce.
General Rulhières .. War.
De Tracy ..... Marine.

By a decree in the same Gazette, all the troops of the garrison of Paris, and of the towns comprised within the first military division, together with the Garde Mobile, are placed under the orders of General Changarnier; who is to keep the command of the National Guard of the Seine, and to assume the title of Commander-in-chief of the National Guards of the Seine and of the troops of the first military division.

Another decree of the President of the Republic, dated the 20th instant, names Marshal Bugeaud Commander-in-chief of the Army of the Alps.

M. Gustave de Beaumont has resigned the office of Ambassador to the Court of St. James's; and M. de Tocqueville has resigned that of representative of France in the conferences at Brussels respecting the affairs of Italy. They have taken the step, it is understood, not with the intention of opposing the new Cabinet, but from delicacy towards the incoming Government.

It is stated that M. Jerome Napoleon Buonaparte will come to London, as Envoy Extraordinary, to announce the installation of the President of the Republic.

It is stated that the unexpected proceeding of Wednesday was adopted at the express instance of MM. Molé, Thiers, and Changarnier. General Changarnier had obtained information respecting a plot which was formed to seize Louis Napoleon, on his passage from the Assembly to the Palais Elysées Bourbon, and to conduct him to the Tuileries to the cry of "Vive l'Empereur!" He repaired to the Committee on the Presidential election; which, on his information, resolved to make its report immediately, and to urge an instant proclamation. On learning this resolve, General Cavaignac promptly acceded, and placed all the troops in Paris under the command of General Changarnier.

Few members of the Assembly attended at the sitting on Thursday. General Cavaignac placed himself in the centre of the Right, close to his former colleagues, Messrs. Vivien, Marie, and Lamoricière. The new ministers entered the hall separately and without any form, and seated themselves on the bench vacated by their predecessors.

The Assembly voted a credit of 2,290,000 francs to defray its own expenses during the three first months of 1849, and another of 182,000 francs for the department of Public Instruction. The President then announced that there would be no public meeting until Tuesday, and invited the members to meet on Friday and Saturday in their Bureaux to discuss the electoral law and appoint a committee to prepare it.

The Army of the Alps, which was formed in the month of March last, was originally composed of 30,000 men and 4,000 horses. It has been successively increased to 72,000 men and 6,000 horses.

The accounts from the departments confirm the previous announcements of a marked improvement in manufacturing and commercial affairs. The journals of Rouen, Sedan, Elbeuf, Douai, Cambrai, Rheims, Lyons, and Alsace, all announce that the manufactures of woollens, silks, and cotton, had resumed an activity unknown during the last ten months; and they add, that if France succeeds in avoiding the embarrassments likely to be produced by foreign affairs, there was every reason to hope that manufactures would, ere long, return to their normal condition.

The *Moniteur* contains an ordonnance appointing Jerome Buonaparte, ex-King of Westphalia, Governor of the Invalides.

The *Presse* announces that the *Bien Public*, the organ of M. de Lamartine, has ceased to appear, and that the editors of that paper have joined the *Presse*. It also announces, that a new work of M. de Lamartine's is to be published exclusively in the columns of the *Presse*.

REVIEW OF THE TROOPS AND NATIONAL GUARD.—On Sunday the new President reviewed the troops and National Guard. At noon the Boulevards, the Place de la Concorde, and the Champs Elysées, were filled with troops, and immense numbers of the populace were present. Louis Napoleon, followed by a brilliant staff on horseback, passed along the Boulevards, amidst the shouts of the assembled crowd. He was preceded by a squadron of lancers, led by the General-in-command of the first military division. He wore the uniform of the National Guard and the decorations of the Grand Cordon of the Legion of Honour. Louis Napoleon was well received by the National Guard and the people. Not one cry of "*Vive l'Empereur*" was uttered, and very few of "*Vive la République*" were to be heard. A happy *mezzo termino* was hit upon—namely, a shout of "*Vive Napoleon*," and this resounded throughout the day. The Prince was saluted with it as he rode through the ranks of the legions and regiments, and when the respective corps defiled before him.

CENTRAL GERMANY.

Baron Von Gagern has accepted the commission to form a new Cabinet.

On the 18th, Von Gagern addressed the Assembly on the relations of the Central Power to Austria. The Austrian Ministry declared in its programme of the 27th of November, "That all Austrian lands shall continue to form one united polity; that the mutual relations of Austria and Germany can only be determined when the complexities in the body politic of either country have been definitively arranged." Those Ministerial declarations evidently harmonized with the views of German Austrians in the aggregate. The Imperial Ministry would be guided by these principles. "Taking into consideration the nature of the connexion subsisting between Austria and its Non-German lands, the Imperial Power, so long as it is a provisional one, must confine itself to the general maintenance of the existing federal union between Austria and Germany. . . . Austria, then, according to the resolution of the Central Assembly, by which the nature of the Federative State is defined, must be looked upon as not having entered into the German Federative State. . . . An understanding as to the future reciprocal rights and duties of the two countries can only be arrived at by the means of special negotiation [great agitation on the left]. The Constitution of the German Federative State, which is a matter, however, of mutual interest to both countries, cannot be made the subject of negotiation with Austria." He prayed that permission be given to the Imperial Ministry to enter into ambassadorial negotiation with the Government of the Austrian Empire, in the name of the Central Power; and that the proposals made by the Ministry be referred to a Committee for the speediest possible deliberation.

Venedey violently opposed these propositions, and others followed him in a similar strain: but, after calm addresses from Plathner, Vincke, and Count Deym—the last of whom, as an Austrian, hoped that "Austria was not yet lost to Germany"—the steps to be adopted were referred to a special committee.

ITALY.

PROVISIONAL GOVERNMENT AT ROME.

The *Risorgimento* of Turin, of the 16th instant, publishes the text of a decree by the two Chambers of the 11th instant, provisionally depriving the Pope of temporal power. It declares there shall be elected, by an absolute majority of the Chambers, from persons not members of either, a "Provisional Supreme Junta," for the purpose of carrying on the Government in the absence of the Executive. "The Commission shall discontinue its functions on the return of the Sovereign Pontiff, or when he shall himself appoint, according to constitutional forms, a substitute of his own selection." The correspondent of the *Daily News*, writing on the 12th, says:—

To-day the Junta has been named in the persons of the three senators (lord mayors) of Rome, Bologna, and Ancona, who will forthwith enter on their functions and meet at the Quirinal Palace. It now becomes a matter of small importance what may be the future resolves of the pilgrims or prisoners of Gaeta. As long as the cardinals can contrive to forego the luxuries of life which the stoppage of their salaries (4,000 dollars each annually) will cut short, so long, and no longer, will these functionaries persist in their opposition to the unanimous determination of the Roman laity, town and provinces. It will take some time to convince them that this is no dogmatical, or polemical, or canonical controversy, but a mere matter of secular business; and as soon as they open their eyes to that simple fact, their arrival may be looked for at the gates of the Roman treasury.

The Pontiff himself is still the object of affectionate interest to the Romans, who yet learn, with painful emotion, that he is freely receiving deputations from the municipality of Naples, blessing the army of the blind and brutal tyrant, flattering and blessing his ministers, blessing the butchers of Messina, and holding up the Government of Ferdinand as a model of paternal administration. Such is the tenour of the advices from Gaeta, and these notices are placarded on every wall of Rome.

The foreign diplomatists, in carrying off the Pope from Rome, have consummated the ruin of the temporal power of the papacy. That institution may be now considered as defunct with the ecclesiastical principalities of Liege, Salsburg, Cologne, &c. &c. The diplomatic body have overreached themselves, and find themselves now outwitted by the Roman Senate of both houses. We are now returned to the government of Triumvirs; viz., Prince Corsini, with the gonfaloniers of Ancona and Bologna, after a lapse of some 2,500 years. Everything is in the utmost calm.

The speculations of French and other journals as to Rome being the theatre of rapine, slaughter, and every imaginable disaster, are quite melancholy delusions. The Irish papers are peculiarly insane, and miserably ignorant as to facts. But this is not wonderful. The French flotilla is off Civita Vecchia, but creates no alarm here.

PROGRAMME OF THE NEW TUSCAN MINISTRY.

King Charles Albert has been obliged to yield to the ultra-Liberals, and to commission M. Gioberti to form a cabinet. The *Piedmontese Gazette* of the 17th gives, in a supplement, the programme of the Gioberti Ministry. It declares the principal points of its future policy to be the promotion of the principle of Italian nationality, and the development of the existing institutions. "The first principle," it says, "rests upon the independence and union of the peninsula. . . . Italian independence cannot be completed without the assistance of arms; every attention will, therefore, be given to that branch of the public service. But the expediency of resuming warfare is a question of time and circumstances; the new ministry, however, engage their honour that they will use the greatest energy and activity to hasten the moment when the subalpine army shall return into the field. Union is the other fundamental condition of Italian nationality. . . . The completion of union is the confederation of the different states of Italy, which cannot be worthily sanctioned without the aid of the people. The ministry, therefore, applauds the patriotic cry raised in different parts of the country, and embraces the banner of the Italian Constituent Asembly. It will agree with Rome and Tuscany upon the best mode of convoking such an assembly, which, besides bestowing civic union upon Italy, without prejudice to the independence of the different states, will render it easy to use the united strength of all in favour of the emancipation of all."

NAPLES AND SICILY.

Three couriers arrived from St. Petersburg at Naples, in the week before last, says the *Times* correspondent, one of them with autograph letters from the Emperor to the King, and to the Prince of Satriano. The Emperor assures the King that distance only prevents physical interference by Russia in his behalf. He "has instructed his representatives at London and Paris to remonstrate in an energetic manner against the continuance of that interference, and above all to express his indignation at the conduct of the two Admirals in interfering with the military proceedings of the King's General."

SPAIN.

The Queen of Spain opened the Cortes on the 15th instant, and personally delivered an address. The only passage of interest to us was the following:—

Disagreable events, which it was not in the hands of my Government to avoid, have occasioned the interruption of diplomatic relations with England; but I trust they will be re-established as is befitting two friendly nations, as soon as the acts and instructions of my Government are duly appreciated.

THE WEST INDIES.

The West Indian mail-steamer, Great Western, arrived at Southampton on Friday morning. Her dates from Jamaica, Tobago, and Trinidad, are to the 21st of November, Barbadoes the 28th, St. Lucia 29th, Antigua 30th, from St. Thomas the 1st, and Bermuda the 8th December.

Sir Charles Grey and the Jamaica Assembly are at issue on a question of Parliamentary privilege, arising out of the address delivered by him on the 2nd of November. The Assembly resolved, on the 14th of November—

"That it is the sole right of this House to originate and deal with all measures appertaining to the raising or granting of money; and to interfere therewith in any manner, either in respect to the conditions, limitations, or applications, is a breach of the undoubted privileges of the House. That his Excellency the Governor's message of the 2nd November instant, is a breach of the privileges of this House.

The resolutions were agreed to *sub silentio*, and sent to the Governor.

Sir Charles Grey's Secretary appeared in the House next day with a formal message, disclaiming any intention to invade the privileges of the House. This disclaimer was accepted in a very friendly spirit, and the Assembly resolved "to proceed forthwith with the business of the country."

At Barbadoes there was great sickness among the troops; about a third of the artillery, and a large portion of the sixty-sixth regiment, having fallen victims. A very melancholy case had occurred among them, that of Paymaster-General Ross, who, with his wife, daughter, and a son, Ensign in the regiment, being the whole of the family at Barbadoes, were carried off in one week. At St. Lucia also there was sickness. Mrs. Darling, the wife of the Governor, had been one of the victims.

THE UNITED STATES.

THE PRESIDENT'S MESSAGE.

The "Cambria" steam-ship arrived at Liverpool on Wednesday night, with New York mails to the 6th inst.

Congress met on the 4th, and the President's message was sent in the next day. The message is a document of enormous length—about eleven closely-printed columns of the *Times*. A full third of it is occupied by discussions of "foreign affairs,"—"Mexican war," "American acquisitions," "resources of California—rich mineral produce," "Oregon territory," and such popular topics; two columns suffice for home policy; the remaining five columns are devoted to an elaborate history of the rise and fall of the "American system," and the justification of Mr. Polk for those official acts by which he has contended against its re-establishment. That system emulated Great Britain in the cherishing of a national debt, the levying of a protective import tariff, the establishment of a national bank; and in harmonious tendency it encouraged a profuse Federal expenditure on public works. After a contest of nearly a quarter of a century, that system was overthrown; and Mr. Polk's cardinal principle of action in office has been to prevent its revival.

The message states, that "the territory acquired within the last four years contains, according to a report carefully prepared by the Commissioner of the General Land Office, from the most authentic information in his possession, 1,193,061 square miles, or 763,559,043 acres; while the area of the remaining twenty-nine states, and the territory not yet organized into states east of the Rocky Mountains, contain 2,059,513 square miles, or 1,318,126,058 acres. These estimates show that the territories recently acquired, and over which our exclusive jurisdiction and dominion have been extended, constitute a country more than half as large as all that which was held by the United States before their acquisition."

The wonderful stories of the mineral wealth of California are officially vouched. The Military Commandant of the district lately visited it, and found 4,000 persons engaged in collecting gold. A quicksilver mine has also been opened, which is believed to be among the most productive in the world. If these steps be taken, the present generation may live to witness the controlling commercial and monetary power of the world transferred from London and other European emporia to the city of New York. The establishment of regular governments in the new territories is urged. Reference is made to the Slave question; Mr. Polk espousing the cause of the South. "If Congress shall now reverse the decision by which the Missouri compromise was effected, and shall propose to extend the restriction over the whole territory South as well as North of the parellel of 36 degrees 30 minutes, it will cease to be a compromise, and must be regarded as an original question."

The Treasury report is favourable. The total imports were 154,977,876 dollars; the exports, 154,032,131 dollars. The Treasury receipts were 35,767,070 dollars;

the expenditure, 42,811,970 dollars. It is calculated that the receipts of the year ending in June 1849 will be 57,048,969 dollars, and the expenses 54,195,275 dollars; leaving a balance of nearly 3,000,000 dollars after paying the Mexican contribution.

The tariff has been successful beyond even the hope of its friends. The revenue, for the twenty-two months it has been in operation, was 56,664,563 dollars; a larger sum than was ever received in the like time before, though commerce receives the benefit of greatly reduced duties.

The public debt has been reduced to 60,778,450 dollars. "It is our true policy, and in harmony with the genius of our institutions, that we should present to the world the rare spectacle of a great republic, possessing vast resources and wealth, wholly exempt from public indebtedness."

The Post-office revenues constantly increase: the mileage of its duty has increased 15 per cent., yet its expenses have been reduced more than 15 per cent. If the same favourable advance continue, postages may be reduced to a uniform charge of five cents, and yet pay the charges of the establishment.

FOREIGN MISCELLANY.

The Slave-trade on the Coast of Africa.—A letter from an officer in the "Amphitrite," in the Bight of Benin, exhibits our slave-trade squadron in a state of great activity, well provided, and making its operations felt. The "Amphitrite" had just parted company with a prize—a schooner conveying three hundred negroes; and the letter, written on the 3rd of October, pursues the narrative:—

After parting company with the prize, the "Amphitrite" proceeded to the windward part of the station; and off Quitah fell in with the "Cygnet" brigantine, Commander Kenyon, on the 13th, and completed her with provisions to five months. On the 14th, we found the "Star," 8, off Whydah, and gave her provisions to the same amount. On the 15th, we fell in with the "Dolphin" brigantine, off Lagos, and gave her provisions to complete to five months. On the 17th, about sixty miles off the land, between the Palmas and Oady, we sighted a brig at eight a.m.; chased her all day, lost sight of her in the night: we were then about twenty miles to windward of Cape Formosa: during the night we hauled to the wind and stood out. At daylight on the 18th, our friend of the day before was reported three miles to leeward of us, running into the Bight again: we instantly gave chase, and at about twelve a.m. came up with her ten miles off the river Doch. She proved to be a Brazilian brig from Bahia, fully equipped for the slave-trade; her crew comprised 32 men. On the 19th, the "Amphitrite" beat up to windward to her station off Whydah. On the 1st of October, she was off Palma, in company with the "Firefly" steam-vessel, and employed in sending provisions, as in the before-named cases, on board. About a week ago, the "Star" captured an empty schooner off Whydah. The squadron, generally, is healthy.

The principal part of this activity, it appears, consists in catching empty slave-ships—the loss of which is regularly calculated by slave-merchants—and in distributing provision for ships engaged in similar duties. Immense outlay—by the English tax-payer; with very small returns! Some of the outlay appears to be wanton—

You will see from the foregoing that all the vessels in the Bights are crammed with provisions; which is much against their efficiency, as well as very detrimental to the health and comfort of the ship's company. There is not a vessel here but has her lower deck crowded with casks. The main deck of the "Amphitrite" was only cleared on the 1st instant. This should not be. More attention to the health and comfort of seamen serving in this ungenial climate ought to be evinced. The "Amphitrite" proceeds in a few days to Princes for water, and then returns to the Bights again. There is some talk of her being at Ascension in November, to meet the Commodore.

The great and happy results of all this sailing and counter-sailing, are illustrated by the last two lines of the letter—

Six hundred slaves were lately murdered by the chiefs at Palma, who were unable to dispose of them.

It is for such results that we blockade the coast of Africa, and cut off the slave-trade.—*Spectator.*

The Gold-dust Robbery.—On Thursday, Powell, Watts, and Lewis, seamen of the "Lemuel," were tried for stealing gold-dust worth £6,800, and other property, on the coast of Africa. The men were convicted, on clear evidence, and sentenced to be transported for seven years.

The Annual Election of Common Councilmen and other Ward officers took place on Thursday, St. Thomas's Day, in all uncontested cases. In five Wards, however, there were contests; namely, in Farringdon-Without, Cripplegate-Within, Cordwainers', Castle Baynard, and Portsoken. The result of the polls was in each instance unfavourable to the new candidates.

Sir Culling Eardley left Yorkshire on Tuesday, having suffered in health by his electioneering visit, but having immensely raised himself in public estimation, and put to shame the miserable prejudices that had been circulated against him.—*Leeds Mercury.*

The Norfolk Assassinations.—The inquest at Wymondham terminated on Tuesday. The additional evidence then adduced was similar to that given before the Magistrates, and already noted. The verdict was "Wilful Murder" against Rush. Extraordinary efforts have been made to discover the assassin's fire-arms, but as yet in vain; ponds and ditches are drained, plantations searched, dung-heaps turned over, and every conceivable place of concealment in the vicinity is explored. The Wymondham Magistrates examined Eliza Chestney, Mrs. Jermy's servant-maid, on Friday, in the presence of Mr. Rush; who was taken to Stanfield Hall and confronted with her. Chestney stated positively that Rush was the man who fired at herself and at her mistress; she described his appearance "about the head"; when the disguising wig was found in his room was put on him, the truth of her description was apparent, and her belief was confirmed. Chestney and her mistress, Mrs. Jermy, are both recovering from their wounds.

Improvement in Trade.—The monthly circulars from the manufacturing districts explain and confirm the murmurs of better hope than of late have reached us from that quarter. "The great improvement in the demand for goods and yarns at Manchester," say the Messrs. Littledale (and others speak the same language), "which took place at the close of last month, has not since received any check." "There has been a considerable increase in the amount of business during the past month." "The cotton manufactures are fully employed, and November, usually a dull month for orders, has been one of great activity." "There is more disposition to enter into transactions, and a more cheerful feeling regarding the future." And so forth.—*Daily News.*

A Housekeeping Club.—An association of individuals, consisting chiefly of attorneys, clerks in Government offices, professional men, officers on half pay, &c., is now being formed in the metropolis, to obviate the necessity of purchasing articles of food or other domestic necessaries from shopkeepers. They propose to establish a common larder and store, managed by servants in a similar way to the large club-houses, with a manager to purchase for the common stock at sales and wholesale houses, each member to be supplied at cost price. It is calculated that in addition to a pure and wholesome article, members will effect a saving of £50 per cent. in household expenses. Great numbers of persons have already joined this novel club.

The Tractarian Disputes in Devonshire have caused a degree of excitement which seems not likely to abate. A meeting took place at Plymouth, on Tuesday, presided over by Colonel Dunsterville. It was addressed by Mr. J. N. Bennett (who reviewed the recent history of Tractarianism), Dr. Bellamy, Mr. Little, Mr. Soltau, Mr. Greaves, Mr. Elworthy, Admiral Thomas, and others. A memorial to the Archbishop was adopted; and a resolution passed to the effect, that the tractarian evil "receives encouragement from the Lord Bishop." The cases of the Rev. James Shore and the Rev. Mr. Gorham were referred to. The meeting is reported at length in the *Plymouth Journal.*

The Rev. George Gilfillan's Lectures in London.—On Wednesday night the Rev. George Gilfillan, of Dundee, delivered his second lecture in aid of the funds of the Early Closing Association, at Dr. Fletcher's chapel, Finsbury-circus, when a highly respectable auditory assembled. The subject of the lecture was, "The Christian Bearings of Astronomy, with a Review of the late Dr. Chalmers' celebrated argument in his Astronomical Discourses." The reverend lecturer having been briefly introduced to the audience by Dr. Fletcher, proceeded to deliver an eloquent and highly poetical discourse, in which he drew a rapid sketch of modern astronomy, and pointed out some of the remarkable coincidences between its discoveries and the statements of Scripture. The next branch of his subject was, the infidel philosopher's objection to the authenticity of the gospel account of man's redemption from sin and death through the incarnation and sacrifice of the Son of God, and which is founded upon the assumed insignificancy of our earth when compared with the immensity and infinitude of the universe. The lecturer considered that Dr. Chalmers had rather evaded, than successfully refuted, this astronomical difficulty. At the close of the lecture, the Rev. Dr. Fletcher publicly thanked Mr. Gilfillan on behalf of the Early Closing Association, as well as on the part of the audience, for the two lucid and eloquent discourses which he had so generously delivered for the furtherance of the important movement whose success they had all so deeply at heart.

POSTSCRIPT.

Wednesday, December 27, Two o'clock.

FOREIGN INTELLIGENCE.

The intelligence from the Continent in this morning's papers is unusually meagre.

Austria and Hungary.—The report of successes obtained over the Hungarians is confirmed. The Austrian papers of the evening of the 19th instant contain a short bulletin from Prince Windischgrätz, dated Presburg, the 18th inst., in which the Prince informs General Welden that he had just entered Presburg, which had been completely evactuated by the Magyars. He adds, that he should advance his head quarters the next day to Carlburg. These papers also announce the occupation of Wieselberg on the 18th instant, after a sharp action by the 1st corps of the army, under the command of the Ban Jellachich.

Prussia.—The strong measures of General Wrangel having made it safe, the King of Prussia has reappeared in his capital for the first time since the opening of the dispersed National Assembly: his Queen, too, has been a-shopping.——An army of observation, 60,000 strong, will be shortly stationed on the Rhine, under the command of General Wrangel, who will be succeeded in his present post by Von Colomb.

Bavaria.—Letters from Munich, say that the Baron Von Lerchenfeld, the soul of the present ministry, has resigned, and it is thought that three of his colleagues will follow his example. This withdrawal is a triumph for the conservative camarilla, which has succeeded in delaying, up to the present time, the publication in Bavaria of the laws passed by the Frankfort National Assembly.

The Hanoverian Government have declined to publish the recently passed laws in Frankfort respecting landed property, until the constitution for Germany is voted.

Rome.—The *Gazeta* of Rome of the 16th inst. announces that the Ministry had ordered legal proceedings to be taken against the assassin of Count Rossi. The Pope was still at Gaeta, and proposes to remain there until he receives answers to a letter which he has addressed to all Catholic European Courts. Russian diplomacy appears to have altogether separated itself on the Sicilian affair from that of France and England.

The Christmas Tree at Windsor Castle.—A Christmas tree is annually prepared, by her Majesty's command, for the Royal children. The tree employed for this festive purpose is a young fir, about eight feet high, and has six tiers of branches. On each tier or branch are arranged a dozen wax tapers. Pendent from the branches are elegant trays, baskets, *bonbonniers*, and other receptacles for sweetmeats, of the most varied kind, and of all forms, colours, and degrees of beauty. Fancy cakes, gilt gingerbread, and eggs filled with sweetmeats, are also suspended by variously-coloured ribands from the branches. The tree, which stands upon a table covered with white damask, is supported at the root by piles of sweets of a larger kind, and by toys and dolls of all descriptions, suited to the youthful fancy, and to the several ages, of the scions of Royalty for whose gratification they are displayed. The name of each recipient is affixed to the doll, *bonbon*, or other present intended for it, so that no difference of opinion in the choice of dainties may arise to disturb the equanimity of the illustrious juveniles. On the summit of the tree stands the small figure of an angel with outstretched wings, holding in each hand a wreath. Similar trees are arranged in various apartments of the Castle for the Duchess of Kent and the Royal household. These trees are objects of much interest to all visitors at the Castle, from Christmas-eve, when they are first set up, until Twelfth-night, when the are finally removed. They are not accessible to the curiosity of the public, but her Majesty's visitors accompany the Queen from room to room to inspect them when they are illuminated. Her Majesty's tree is furnished by his Royal Highness Prince Albert, whilst that of the Prince is furnished according to the taste of her Majesty. The other trees are jointly provided by her Majesty and the Prince, who plan and arrange the gifts of the table.——[From the Christmas supplement of the *Illustrated News*, which is profusely illustrated by some of the first artists of the day, and contains a fund of pleasant information and excellent writing in harmony with the spirit of the season. The proprietors deserve great credit for their enterprise and success in producing so complete a memorial of Christmas 1848].

The Baths and Wash-houses in St. Martin's-in-the-Fields were opened yesterday under the presidency of the Rev. Sir H. B. Dukinfield, late vicar, who delivered an address congratulating the company on the occasion.

Another Imprisonment for Annuity-Tax.—On Tuesday, Mr. Mill, trunkmaker, St. Andrew-square, was arrested, on a Sheriff's warrant, for arrears of Annuity-tax, and lodged in the Calton Jail. Mr. Mill subsequently paid the amount due and was liberated.—*Scotsman.*

University Degree.—Dr. Samuel Danidson.—We have just learned, that the Prussian University of Halle, in Saxony, has conferred the degree of Doctor of Theology, corresponding to our D.D., on the Rev. Samuel Davidson, LL.D., of the Lancashire Independent College, Manchester.—*Londonderry Standard.*

The Scottish Anti-state-church Association is at present actively engaged in making arrangements for its deputies visiting the different districts of the country where their services have been solicited.—*Scottish Press.*

Fatal Coach Accident.—On Sunday evening, the Norwich Union coach, on its route to the Eastern Union station, was overturned in Northgate-street, Ipswich, and a lady was killed on the spot; some of the other passengers being more or less injured. Upon Woodbridge-hill, the two horses in harness, obtaining the mastery, proceeded at a furious rate down the road, and, in turning the sharp corner of Coleman-street, the coach fell over, with a loud crash, scattering the passengers and luggage upon the pavement of the White Horse hotel. Several persons, attracted by the cries of the passengers, ran to render assistance. A lady in front, named Parker, discovered under the luggage, was taken up insensible, and conveyed into the commercial room. Mr. Bullen, surgeon, was immediately in attendance, but the lady breathed her last in the course of a few minutes. The next passenger injured is a young man, named Barker. When conveyed to the White Horse, he was bleeding, and, under the direction of Mr. Bullen, was put to bed. Besides being much bruised about the body, it is feared that he has sustained concussion of the brain. Roper, the coachman, and another passenger, were also bruised, the former especially, being so much cut about the head and face that he was obliged to proceed home and go to bed. Two other passengers were slightly injured, but were able to proceed by the train to London. An inquest was held on the remains of Mrs. Parker, on Saturday, when a verdict of "Accidental death" was returned.

From its extensive circulation—far exceeding most of the journals of a similar character published in London—the *Nonconformist* presents a very desirable medium for Advertisements, especially those relating to Schools, Books, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious Objects. The terms are low :—

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TO CORRESPONDENTS.

"A thorough Reformer, but no Chartist," might see in his own grievance the injustice and absurdity of basing political rights on any qualification but simple manhood. The shoe will always pinch somewhere, under the present system.

A Correspondent from Southampton is informed that the practice is discouraged by the Committee of the Association, on the very ground stated by himself.

The publication of W. Hinton's letter would subject us to an action for libel.

"Noncon.," with the enclosure, most gratefully received.

The Review of "The History of the Assignats," although able, evidently points at conclusions which we have strongly repudiated.

*** Subscribers to the *Nonconformist* wishing any number of the paper to complete the present volume, would oblige the Publishers by sending word immediately.

The Index to the present volume will be given with the number for January 17th proximo.

The Nonconformist.

LONDON: WEDNESDAY, DEC. 27, 1848.

SUMMARY.

WITH this number we conclude the eighth volume of the *Nonconformist*. Time has passed over us with a rapidity which startles us. What a brief moment does it seem to look back upon! Yet, within that period, how many stirring events have we witnessed and recorded! Those eight years, whilst they have stolen nothing from our faith in truth, or our devotion to principle, have added, we hope, to that wisdom which experience only can impart. When we set out on our course, we were almost solitary—we have now many able coadjutors. And under all the difficulties we have encountered, in all the trials of the way, when malice misrepresented, and ignorance misinterpreted, us, we have had, besides the solace of a good conscience, the hearty support of kind friends. They have borne with our errors—they have overlooked differences between us—they have been silent on our defects—for, we believe, they gave credit to our sincerity. From week to week, cheered by their countenance, and impelled by an honest sense of duty, we have aimed to infuse new tone into public political opinion, especially among Dissenters. We trust we have not toiled altogether in vain—and we close another year of our editorial efforts, with devout gratitude to Heaven for the past, and renewed hope and resolution for the future. With our readers we beg to exchange kind congratulations and cordial good wishes—and for each of them to express our prayer that they may see "a happy new year."

The season is one of festivity—we would have it so. Would that it could be so universally! All blessings may be abused—the domestic reunions which characterise Christmas amongst them. But their influence, under due regulation, is salutary. Christmas is the time when family affections blossom—when home puts on all its chaste and enlivening beauty. Ecclesiastically, we pay no regard to the festival—but in other respects we should be sorry to see it fall into disuse. We have no sympathy with those who would level all human arrangements down to a hard, even, tangible utilitarianism. Nature and Providence abound in æsthetical elements—why should not human life? Doubtless, when these enjoyments interfere with duty, they must be cheerfully resigned. But whilst they may be had, let us be thankful for them. They have their appropriate moral. The holly, the mistletoe, the carol by day and the "waits" by night, the appropriate viands, the family round the table, the romp in the drawing-room, the greetings and reminiscences, whether merry or serious—all serve but as the garniture of a great truth—the reality and the blessedness of God's arrangement of human kind into families. Fancy a Communist Christmas! How vague, indefinite, cheerless! But we forget. This is not our place for argument. But we do hope that Christmas, in the purest and highest sense of the term, may continue to be a "merry" season till the end of time.

Over and above the feelings which the season naturally awakens, there is more solid ground as a nation for hope and thankfulness in the prospects for the future. Trade in all its branches is assuming a healthy activity. In the manufacturing districts the operative classes are more generally employed than has been the case for the last two years. The speculative mania is at its *minimum*, and it will probably be some time ere the commercial classes forget the lesson which dear-bought experience has taught them, in their haste to get rich. The long-continued state of depression through which the nation has passed, has also established two other important conclusions. The first of these is the wisdom of our free-trade policy—a fact so clear that even Mr. Denison, lately the strenuous advocate of the corn-laws, cannot but admit it. Whilst, during this period, our importations of food from America have extended beyond parallel, our exports of manufactured goods have steadily increased. Further, recent experience is adapted to teach us how utterly unnecessary are all schemes for promoting wholesale emigration, under the auspices of Government, and the superior policy of leaving such things to their spontaneous action. The *Times* shows that the voluntary emigration of the population during the present year has been fully equal to that of 1847:—"The grand total from all the British ports for the first eleven months of last year was 244,251; for the first eleven months of this year, 220,053. Nor do these figures represent the whole truth of the case. They are merely the numbers of those who embarked at ports where there are Government emigration officers, and who have passed under official review. Some thousands of the better class of emigrants are not included in this census. There can, therefore, be no doubt that in these two years more than half a million natives of these islands have fled to other shores." From these facts the *Times*, so lately the advocate of a more decided interference of the State in this direction, is obliged to come to the conclusion that further Government interference in emigration is neither prudent nor advisable—that "it is safer not to give any fresh stimulus to a movement which has already exceeded all human experience."

Domestic political events have not been numerous. In addition to the publication of Mr. Cobden's National Budget, which we have described and commented upon elsewhere, we have only to notice the appointment of Mr. T. Baines, member for Hull, as successor to the late Charles Buller, as President of the Poor-law Board. Mr. Baines is not very well known to the public. His opposition to the "open and advised speaking" bill of the Whigs was able, and his administrative talents are reputed as above par. The office he has taken will tax them to the utmost. A word or two likewise may be expected on the Bolton election. Sir Joshua Walmsley has addressed the Liberal electors with flattering success. His return, however, if opposed by a Conservative candidate, seems to be doubtful. Only 3,381 voters do constitutional duty for a population numbering 50,163 souls. It would be surprising if half of this manageable minority could not be corrupted—or, at least, a sufficient number to turn the balance of party. This is what our Whig rulers dignify by the name of "virtual representation." The farce, we believe, cannot last much longer. We do not, indeed, anticipate any great triumph for the cause of Parliamentary reform during the next session, which will open on the 1st of February next—but the end of political monopoly, we are convinced, is not so far distant as some people imagine. The surface is unrippled, but a strong undercurrent may be detected.

The Pope still remains at Gaeta, and obstinately refuses to obey the solicitations of his subjects to return to Rome. During his absence a provisional government has been established, supported by the unanimous and cordial concurrence of the population. The presence of all the foreign ambassadors at Gaeta, including our own, would seem to indicate that some project is in contemplation to restore the Pontiff to his former dignity. The *Times*, we see, already begins to rejoice in the prospect of an armed intervention for that purpose, while at the same time it cannot but confess, that the Roman people are united in their opposition to a restoration which will not secure their political freedom. Never was sovereign less missed or regretted than is Pius IX. by his once attached and devoted subjects. Meanwhile, the scheme of an Italian Constituent Assembly gains support in all parts of the peninsula, and threatens to defeat the machinations of the intriguing diplomatists assembled at Gaeta. The King of Sardinia has been compelled to yield to the popular will, by the appointment of Gioberti—the originator of the movement for Italian nationality—to the post of Prime Minister; a fact significant of the present state of opinion in Italy.

Germany is at present absorbed with the inquiry, "Who is to be the Emperor?" and until this important question is decided it is impossible to say whether the great scheme of nationality which has been discussed with so much care and wisdom, in the Frankfort Assembly, is to be brought into actual working, or whether it is still to remain a splendid dream, to be realized by future generations. Austria has definitely refused to form part of the new combination, and the Central Government has no power to exact submission.

Prince Louis Napoleon was inaugurated in office, as President of the French Republic, on Thursday last. The ceremony was hastened and hurried through in order to avoid the danger arising from a more formal installation, and to defeat the plots of some parties who intended, it is said, to avail themselves of that opportunity to subvert the Republic. If any such designs were entertained, they were entirely frustrated by the foresight and promptitude of Government. On the same evening the new Cabinet was appointed, of which M. Odillon Barrot assumed the premiership. General Cavaignac resigned his arduous duties in a hearty and dignified manner, and returns into private life accompanied with the respect of his fellow-countrymen. For a while confidence is restored, and France seems once more to breathe freely after the revolutions and agitations of the past year. In the choice of his first ministry, Louis Napoleon has exhibited a moderation and tact for which he has not hitherto obtained credit. He has wisely declined to throw himself into the arms of M. Thiers, and the used-up statesmen of the late *régime*. The course of policy to be pursued by the new Government was to be announced to the National Assembly yesterday. Meanwhile, we call attention to the second letter of a Paris correspondent, which throws some light on the present position of the country, and points out the superiority of a republican form of government, under the present circumstances of the French nation.

THE YEAR 1848.

BEFORE the issue of our next number, the year 1848 will have seen its close. Reason and experience sanctify the custom of journalists, now almost universal, of reviewing the events of the year about to terminate—of seizing upon and holding up to public view its main characteristics—and of endeavouring to find, amongst the materials of the past, the quickening germs of the probable future. To this task the passage of time has again brought us. We set about its performance with no common emotions.

The year just expiring has been one of the most memorable since the commencement of the present century. The spirit of change, like the warm breath of spring, has passed over the dreary and frost-bound surface of the continental communities, dissolving old maxims of government, breaking up old constitutional forms, releasing long-suppressed ideas and pent-up energies, and revealing, amidst the ruin and the wreck of things passing away for ever, new developments of social and political power, and firmer bases upon which to erect an edifice of law and order. It is only natural that from the point at which we have as yet arrived, little should be seen but the numerous symptoms of destruction which mark a transitionary state. We are like men standing upon a field of battle after the close of a sanguinary contest. Outstretched before us lies a scene of confusion, desolation, death. But the results of that conflict—the precise manner in which it will tell upon the interests of this or coming generations—the political influences which it will evoke—the national destinies which it may affect—we can but dimly conjecture. Such memorials as present themselves to our notice, remind us only of things that have been, but that are no longer; and suggest to us, but much more faintly, that things which are not will, phœnix-like, spring out of the ashes of those which have ceased to exist.

The year 1848 commenced ominously. A low but universal murmur disclosed a larger amount than usual of distress and discontent. On the part of peoples, there might be observed indications of a not distant giving-way of quiet endurance. On the part of governments, an infatuated determination to test their power to the utmost. Great Britain, France, Italy, Austria, Prussia—all had been placed by their rulers in a position of difficulty, from which there appeared to be no way of escape but through the agency of some great convulsion. To burdens under which they were already reeling, those in authority were contemplating the addition of others. Misgovernment, unsuccessfully resisted, had grown to be utterly reckless. Tyranny had even ceased to wear a mask. The earnest whispers of prudence were not only unheeded, but denounced. Reform seemed impossible. However startling the events which subsequently occurred, we can now look back upon them as the necessary effects of then existing causes. Even before their occurrence, we pointed out to our readers what appeared to us to herald, at no remote distance of time, an European explosion. Yet, even then, it came upon us by surprise. The fall and flight of Louis Philippe; the triumph of the Berlin populace over Frederick William the success of insurrection, and the overthrow of Prince Metternich, at Vienna; the rapid transformation of the smaller German states; the ex-

pulsion of the Austrians from Milan, after a six days' contest; the concession of a representative constitution to Sardinia and the Papal states; the revolt of Sicily; the struggle at Naples; constituted a chain of events, of which each link was so important, and so unexpected, that for a time it seemed as though the very foundations upon which society rests had given way, and kingcraft and priestcraft were to be banished from the world for ever.

It is not surprising that in the panic which ensued, numerous and hideous forms of social evil, taking advantage of men's terror, and hoping by sheer audacity to gain ascendency for themselves, should have rushed forth from the obscurity in which they had been engendered, or that the tyranny of lawlessness should have sought to establish itself upon the ruins of the tyranny of law. Hence, in every capital of Europe, distress allowed itself to be led on to the subversion of all authority, by unblushing profligacy, confident ignorance, and brutal passion. Under such guidance, it was evident that the objects, instruments, and direction only of oppression were to be changed, and that the leaders of the many were to wield against the few the same injustice by which the few had hitherto borne down the many. Dim visions of horror flitted before the minds of men disposed to hope even the best. The talk of demagogues in every capital foreboded pillage, conflagration, and blood. Not the people, but they who usurped the name of the people, menaced the first conditions of social order. It became plain that a reaction must commence. In Great Britain it began, but was bloodless. In Paris it drew the sword, and, not without great slaughter, triumphed. In Vienna it was like its people, barbarous. In Berlin, owing again to the resolution of the people, it was imperious, but unaccompanied with loss of life. In Naples it was ferocious—in the Papal states, ineffectual. But wherever it has triumphed, it has been obliged, in some measure, to recognise what of truth and justice there was in the power over which it triumphed. The victorious sword has been compelled to do homage to the victorious thought, and armies to consecrate their conquests, by ceding the just demands of nations.

The numerous and extensive political changes of the year 1848, many of them attained by violence, and some promoted by regular warfare—the rude shocks given at brief intervals to commercial credit—the uncertainty which everywhere prevailed—a consequent diminution of employment, and coyness of capital, have made the past year one of general gloom and suffering. Alas! it is the price which the poor have to pay for every right of humanity wrested from the gripe of its oppressors. The season of depression has been a wearisome one, because so long protracted. But, doubtless, it has had its uses. Two or three seasons of real want, aggravated throughout Europe by a monetary panic, very providentially preceded an outburst of general revolution. Had the antecedents been of an opposite character—had prosperity left governments unfettered, and rulers meddlesome—who can tell what might have been the result? Local insurrections might readily have been causes of general war—and diplomatic moderation, forbearance, and conciliation might have been set aside by angry invectives and actual collision. Meanwhile, the signs are becoming every day increasingly cheering, that the worst is over and gone. The temporary gloom is giving place to confidence, hope, and activity. All things promise a busy new year. Great lessons have been learned, not without tears—the last are evanescent, the first will remain.

The moral tendency of the year, now departing, has, we think, been salutary. Besides weakening, throughout Europe, the confidence of oppressors in organized physical force, the great movements which have taken place have put the rights of humanity on a more elevated pedestal. Universal suffrage has so far gained for itself a power in the government of continental states, as to depress the general estimate of class privileges, and elicit a respect for man as man. This is an immense stride in the path of improvement—and one, the advantages of which are not yet developed. It is so much clear gain to the cause of freedom. If in Great Britain we have made no advance in this direction, we have the confident assurance that we cannot long lag behind. Feudalism, destroyed elsewhere, will not be able to maintain itself here. Saxon movements are proverbially slow—but they are sure. Already we detect symptoms of a riper state of public opinion. The experience of the last twelvemonths has not been lost upon the national mind. A desire for cheap government begins to pervade all classes, not absolutely interested in the maintenance of abuses. But cheap government cannot be had without placing it upon a broad popular basis. Politically and ecclesiastically, the public mind is maturing for extensive changes. These appearances confirm our confidence in the wise and gracious designs of Him who overrules all. By various means, he is evidently preparing to "let the oppressed go free." What wonders the next year may evolve lie beyond our ken—but it will be a remarkable one, indeed, if it prove as eventful as the year 1848.

THE NATIONAL BUDGET—MR. COBDEN AT HOME.

Our readers will call to mind that last week we ventured upon a few plain animadversions upon Mr. Cobden's speech on National Education. We thought him out of his element on such a topic. This week we meet with him where he is emphatically at home. Finance and figures are his forte. Nay, he has a much higher qualification than any familiarity with Cocker could confer on him. He possesses the happy knack of giving to popular grievances "a local habitation and a name"—of condensing floating dissatisfaction into definiteness of purpose, and of so planting an agitation as to command the weakest point of his adversaries, and at the same time encourage the adhesion of the greatest possible number of allies.

For some time past, rumour has given out that Mr. Cobden was engaged in framing a financial scheme, which should annually save to the country some ten or twelve millions sterling. The Budget has at length been opened, in the form of a letter to Robertson Gladstone, Esq., President of the Liverpool Financial Reform Association. It is a singularly able production—clear, searching, practical. It will be to ministers and placemen, and to that numerous tribe whose interests are thought to be identified with a large expenditure, as a brand among combustibles. To the country generally it will prove the most valuable Christmas-box of this present season. Perhaps Mr. Cobden's genius never shone forth to greater advantage.

The *amateur* Chancellor of the Exchequer begins by explaining his reason for publishing a National Budget. It is not offered as "a perfect financial scheme"—that may come hereafter—but it is an attempt which, whilst it moves in the direction of the principle of direct taxation, may also relieve the mass of consumers from a heavy tax upon their necessaries and comforts, and may commit those politicians of all shades who now join in the vague cry for "economy and retrenchment" to some practical measure worth contending for.

Mr. Cobden takes for the basis of his budget the year 1835—between which time and the present, our annual expenditure has increased, in round numbers, about £10,000,000. This is certainly a very simple but masterly manœuvre for putting the whole scheme upon a manifestly feasible footing. That which has been — that which existed only 13 years since, under the administration, too, of the Duke of Wellington—that which the country then thought so extravagant as to justify the overthrow of a ministry—can hardly be a point of retrenchment to which it would be romantic to think of returning. This then is the starting point—"the expenditure of 1835." A probate and legacy duty upon real estate, entailed and unentailed, is the next proposition—one which has greatly provoked the wrath of the *Times*, but one, it is well known, which Mr. Pitt meant to run in couples with the same duty on personal property. This would yield about a million and a half annually—and a disposable surplus revenue of £11,500,000 would be secured. It is said that Mr. Cobden has overlooked the occasional character of one large item in the expenditure of the present year, and has treated it as a permanent burden on our resources—namely, £1,100,000 for the Caffre war. Whether he has done so through oversight or designedly we know not—but experience justifies him in dealing with the item as a fixed addition to our outlay. Of course it cannot be the Caffre war next year—but Mr. Cobden has a right to assume that there will be some other expense, not now calculated upon, equivalent to it. It always has been so in times past.

With this surplus revenue Mr. Cobden proposes to reduce the import duty on tea to one shilling per pound—to abolish the duties on timber and wood (a fitting accompaniment of the repeal of the Navigation laws), to take the duty off butter, cheese, and upwards of a hundred items of the remaining Customs duties—to repeal the malt-tax—to get rid of the annoying excise duty on hops—to give us, now so set upon sanitary reform, untaxed soap—and untaxed light—and to stimulate education by removing the excise duty on paper, and the tax on advertisements. These reductions would bring down his disposable surplus to about £23,000—and here, for the present, he is willing to stop.

The mode in which he proposes to reduce our expenditure to that of 1835, is by vigorous retrenchment in the army, navy, and ordnance. £10,000,000 he says, expended upon our armaments, will now go much further than £11,667,000 did in 1835—a saving to the country of £8,500,000 at once—while from a better management of the Crown lands, from diminution in the cost of collection, and other heads of expenditure than those which are strictly military, the remaining £1,500,000 may be easily saved.

Such, then, is a brief outline of Mr. Cobden's "National Budget." The attention it has excited augurs well. That it will be adopted as it stands there is little probability. But it will furnish a standard by which to measure Ministerial retrenchment. It puts the Chancellor of the Exchequer on the defensive. He is bound to show cause why he cannot save to an equal extent—and to point out what there is in our present position which requires well-nigh double the expenditure on our army, navy, and ordnance, thought to be sufficient by the Wellington administration, and pronounced to be extravagant by the House of Commons, in 1835. The country is deeply indebted to the member for the West Riding, for thus bringing the Whigs to book. Most impressive is his warning—a warning which we trust those in high places will be compelled to ponder.

"And finally, I contend that we must endeavour to act, at home, more in accordance with the good old constitutional principle of governing by the civil, and not the military power. We are, I fear, tending towards too great a reliance upon the soldiers, and too little on measures calculated to insure the contentment of the great body of the people. It was madness, indeed, to think of relying upon bayonets for the permanent support of our institutions, after the warning examples afforded by so many countries on the continent, where, so lately, we saw military despotism crumbling beneath the weight of its own intolerable costliness. And even if armed authority have everywhere resumed its sway, has that solved the problem of their financial embarrassments? On the contrary, they have only entered again upon the same vicious circle, where enormous armaments lead to increased expenditure, to be met with augmented taxes, which will be followed by groaning discontent, and end, as before, in convulsion."

PRESIDENTIAL ELECTION IN FRANCE.

(*From a Paris Correspondent.*)

In my letter of last week, exposing the causes which appeared to have mainly conduced to bring about the election of Louis Napoleon to the Presidency, I am led to believe from information since procured from various quarters that I did not lay sufficient stress on the magical effect produced by his uncle's name. In the *Journal des Débats*, for example, which has of late held a neutral course, I find the following passage, showing the omnipotence of that reminiscence:—

"We do not know any instance in history of a greater homage rendered to glory than what the late election discloses. Fifty years ago, or at the beginning of the present century, a name captivated the imaginations of men. Since that time the liberal institutions which we enjoyed for thirty years, and the form of the government, seemed sufficient to banish that name from the present, and to consign it to history and poetry. Many believed that it no longer lived in the popular memory, unless as a legend. But the vitality of this legend is remarkable, for it is that has determined the election of the President. The person of the candidate was almost unknown; the name alone spoke, and was sufficient for the purpose. Let men talk ever so much of the skilful combinations that procured for Louis Napoleon the votes of leading personages; we note these combinations. But, however political causes may have influenced the quality of certain votes, he owed the aggregate quantity to his name. This circumstance must not be forgotten, any more than the fact, that although a name has made an election, it does not make a government."

In a sketch of the character of Napoleon, which appeared in an English ministerial newspaper soon after his death, Johnson's lines on Charles XII. were quoted as illustrative of the oblivion in which Napoleon had fallen:—

"And left a name at which the world grew pale,
To point a moral or adorn a tale."

Yet, such is the fallibility of vaticination, that this same name is found sufficiently powerful, twenty-five years after, to carry the election of a President.

It seems, therefore, certain that Louis Napoleon's success in the election was chiefly owing to the "whistling of a name," as well as to his electors, in the heat of their enthusiasm, having overlooked much which the history of the Emperor reveals. They did not reflect that Napoleon was the subverter of the liberties of the country, and that his "wild ambition" exposed it to greater calamities and more humiliating reverses than it ever experienced under any other chief. His despotism, and wars of ambition, his disasters at Leipsic and Waterloo, the double occupation of Paris, were all forgotten,—Monte Notte, Lodi, Marengo, Austerlitz, and the Civil Code, were alone present to their memories. Their feeling of veneration for Napoleon may also be conceived to have been not a little mixed up with one of revenge towards his conquerors, and of resentment at his treatment at St. Helena. On this last topic I have frequently heard men of all parties, in every part of France where I have been, expatiate with a warmth which seemed to be only partially warranted by facts; and to give some idea of the universality and intensity of this indignation among the French, I shall quote a passage from a no very flattering sketch of Napoleon, published a few years back by a Republican writer, M. Regnault:—

"Napoleon committed his last fault by making a theatrical appeal to the generosity of the English, and in so doing prepared for them, without his being aware of it, an eternal stigma. Not that we blame them for having transported Napoleon to a distant part of the globe—his civil death was necessary for the future liberties of Europe. But we reproach them, as will the latest posterity, for having become his executioners—

the vultures that gnawed the modern Prometheus. No tongue ought to remain mute in sight of that infamous torture, which, as it were, wrung out his blood drop by drop, and day by day made his spirit grieve under the cold blade of the poignard. Every one ought to cast a stone in the face of that detestable oligarchy which directed this murder, and of those dastardly Parliaments which, by their silence, became the accomplices of so base a crime."

The same sentiment was strongly evinced eight years ago, when the remains of Napoleon were brought to France, agreeably to the touching request that headed his testament, "I desire that my body may be buried on the banks of the Seine, in the midst of that people whom I love so well."

In my last notice I touched on a few of the leading reasons that seemed to prove the probability of the new President demeaning himself properly, and observing the line traced out in the Constitution. Much that I have since read in the journals, and heard expressed in private society, give me increased confidence in these prospective views. Already many of the secret enemies of the Republic, who voted for Napoleon as the surest means of bringing about a Restoration, begin to fear that they have caught a Tartar, and that their sinister plans are likely to produce a contrary effect from what they intended. They are secretly galled at the late rise in the public securities, as if a continuance of the present distress were the best auxiliary of their factious designs; and in order to check this revival of confidence and prosperity, they have begun to call for the immediate dissolution of the Assembly, with the view of plunging the country into fresh agitation and disorder. In following out an honest, that is, a strictly Republican policy, the new President will have the support of the Cavaignac party, whose conduct since their reverse has been admirable. The general reasons that ought to weigh with the President to adopt this course, and those which go to prove that the present form of government is the only one possible in France, seem to lie on the surface, and I shall notice them shortly.

The French people, although they believe themselves to be, and perhaps are, the most highly civilized and enlightened in the world, are notoriously versatile, prone to change, and above all, impatient in their character. *Cupidi novarum rerum*, terms so often applied by Cæsar to the ancient Gauls, are as descriptive of the modern. An hereditary monarchy is therefore unsuited to them, and the inflexible nature of the institution ends inevitably in a revolution, the greatest calamity that can befal a country. Among them the idea of ministerial responsibility, at best a fiction, is a metaphysical abstraction, almost without force: their attacks fall at once on the head of the State, and as that is immutable, a revolution comes to be regarded as the only remedy. It is different under a Republic, wherein, on the return of every four years, the election of a new President affords the means of changing its head, and with him the system that has grown unpopular. That the French are capable of waiting so long is proved by the length of the reigns of the three last sovereigns. Monarchy, with its fixity, has been tried, and found impracticable: Republicanism, with its statedly recurring elections, is therefore the other and only alternative.

The above reason apart; France, in the state of its property, in the nature of its secondary institutions, and in its manners, does not present a soil in which a monarchy can be planted, take root, and flourish. The Revolution of 1789, in sweeping off entails and primogeniture, destroyed the ancient aristocracy; and the law of an equal division in succession, has distributed property amongst millions of families. Mortmain, corporations, and monopolies, no longer exist. The clergy of all sects, without tithes and lands, or the power of acquiring them, derive their moderate incomes from the State, and are without any influence beyond what is religious and moral. Education, in all branches, from the highest to the lowest, has been amply endowed, and rendered accessible to all classes, even the humblest. The law has been codified, simplified, and cheapened, so as to be equally available to the poor as to the rich. There is no unpaid magistracy; and even justices of the peace are paid by the State, and chosen out of the legal body. A national guard, having the appointment of its officers, acts at once as a check on, and a support of, the Government. They have an army and a navy, in which the term of service is limited, and where length of service and desert form the only titles of advancement. There are no rich colonies and dependencies, in which a privileged class may batten. Municipal institutions cover the whole territory, in each department, arrondissement, and parish, with popular election attached to them, restricting the powers of, and acting in concert with, the Central Government. An electoral system, based on universal suffrage, and protected by the ballot, which, although recently bestowed on the people, can never be taken back from them—a spirit of equality, a democratic sentiment, a complete want of respect for mere titled greatness, whether of the throne or the nobility;—this state of the manners, with which the whole of the modern literature is impregnated, is indestructible. "It matters not," says G. de Beaumont, in his work on Ireland, "under what names these political forms appear, republic, empire, or monarchy, monarchical France of 1789 became democratical, and will never cease to be otherwise." In a word, in France there are found no privileges, political, territorial, civil, military, or ecclesiastical; and the spirit of democracy is deep-rooted and all-prevalent. Such being, in the eyes of all who know it, the social and political state of France, how, I ask, (without even recurring to the experience of the past) is it possible for any monarchy to exist in it? and how inevitable is the conclusion, that *for it* a Republican government is the only one possible. All this will scarcely be understood in England, where things are still so differently ordered; yet it is the simple, unvarnished truth.

Since writing the foregoing, the new President has been installed, has spoken his inaugural speech, and named his Ministry—in all which acts there is nothing to except to, and even ground for hope. On this subject I quote a passage or two from the *National*, although I am aware that they will be little relished in Aristocratic England.

"After expressing the intention of acting in concert with the Assembly—a declaration that will disappoint some of his ancient allies—after rendering to his predecessor all the justice which he deserves, M. Buonaparte concluded with a few modest and well-considered sentences. For ourselves, in the four years that have commenced, we shall exact nothing more from him than what is there promised.

"M. Marrast then officially announced that the President of the Republic had charged M. Odillon Barrot with the composition of a Cabinet, and the Assembly broke up with cries of 'Live the Republic.'

"Thus passed the grave ceremony, to which the calm dignity of the Assembly and its President gave the most imposing effect. We could have wished that all France had been present to witness this beautiful spectacle. The fears which the new form of the Government yet inspire in some, would certainly have vanished in observing the deep and almost religious feeling in the midst of which this solemn act was accomplished, they would have acknowledged that nothing in the pomp of royalty could approach to that simple ceremony, and would have recognised in that republican institution, which breeds so much self-denial on the one side, and so much moderation on the other, a certain pledge for the repose, the liberty, and the happiness of our country."

Paris, Dec. 23, 1848. W.

Newcastle and Gateshead Religious Freedom Society.—At the Newcastle Town Council meeting of the 13th inst., Alderman Hodgson moved the confirmation of the Report of the Finance Committee on the memorial of the trustees of St. Lawrence (Wesleyan) chapel for a donation in aid of their funds. The memorialists wished to be dealt with on the same terms as the builders of the church at Walker, and to have the purchase-money of their site (£100) returned. The Finance Committee, agreeing with the memorial of the Newcastle and Gateshead Religious Freedom Society (which was read, and which appeared in our paper of the 15th ult.), reported against the application. The Walker case was not analogous. The gift of a site in New Bridge-street had been refused; a site had since been sold, in the same street, for the erection of a chapel; and the St. Lawrence trustees must be dealt with in like manner.—Mr. Blackwell thought that the trustees deserved some consideration, inasmuch as they had built their chapel in the belief that the corporation, as was projected, would build a number of houses in the neighbourhood; but this intention was not carried out. He would move that £25 be given to the memorialists.—Alderman Dunn seconded the amendment.—Mr. C. Rayne and Mr. Robinson opposed the motion, the latter gentleman hoping that the decision would put an extinguisher on all such applications, and relieve the council from discussions with which they had nothing to do.—The amendment was negatived by a large majority, and the Report confirmed.

Awful Catastrophe.—We have to record one of the most melancholy events that has happened for some time, and by which five children have fallen victims. On Thursday afternoon last, news was brought to Faversham that five children had been burnt to death in a hawker's cart at a place called Plumford, about a mile and a half from Faversham. The news proved to be too true, for on proceeding to the spot a sight the most harrowing met the view. The charred bodies of the children were lying in a heap with the remains of the cart. It appeared that the parents of the children left them in the cart in the early part of the day, whilst they proceeded to follow their vocation in the country, as hawkers of small wares for sale, and it is supposed that one of the children must have lighted a lucifer and ignited some of the bedding in the cart, which was one of the usual description occupied by gipsies, and of small dimensions, and that the children must have been soon suffocated, as the cart was closed up, in consequence of the inclemency of the weather. Some men working in a barn close by immediately rendered all the assistance in their power. They had however, a difficult task in preventing the flames of the burning cart from extending to the barn. The bodies await a coroner's inquest.

Proceedings are in hand for levying a distress on what is commonly called Mr. Feargus O'Connor's estate at Minster Lovell, for arrears of tithes, Mr. O'Connor neglecting to pay them. It is said the property of every tenant is liable to be taken.—*Oxford Chronicle.*

The Election for Lynn took place on Friday, when Lord Stanley's son, Mr. E. H. Stanley—now travelling in America—was returned. Mr. Dixon, a Chartist, opposed him at the nomination, and obtained a preponderant show of hands, but declined to go to the poll.

MR. COBDEN'S PLAN OF FINANCIAL REFORM AND NATIONAL ECONOMY.

The following able and interesting communication from Mr. Cobden, on the subject of National Retrenchment and Financial Reform, was read on Wednesday night at the meeting of the Liverpool Financial Reform Association:—

"*London*, 103, *Westbourne-terrace*,
18*th Dec.*, 1848.

"Dear Sir,—I gathered from the conversation I had with you and the members of the Financial Reform Association in Liverpool, that you had two objects in view—First, the substitution of direct for indirect taxation; and, secondly, a dimiunution of the present amount of Government expenditure.

"I ventured to offer an opinion, which I now beg to repeat, that it would be far easier to effect a reduction of expenditure to the extent of £10,000,000, and apply the whole of that sum to the removal of Excise and Customs duties, than to transfer the same amount from indirect to direct taxation. Excepting in Liverpool and a few of our largest trading towns, there is not, at present, a very great force of public opinion in favour of direct taxation. It has yet to be created and organized. But there is a very general sympathy felt in the proceedings of your body, founded upon a strong desire to have the burdens of taxation lightened; and there is some expectation that you will put forth a plan for effecting that object. My reason for now troubling you is, to suggest whether it might not be advisable to publish a National Budget, exhibiting on one side a considerable reduction in the expenditure, and on the other the several Excise and Customs' duties which you propose in the first place to abolish. I do not mean by this a perfect financial scheme, such as may be contemplated as the ulterior object of your Association, but a plan which, whilst it went in the direction of your principle of direct taxation, and relieved the mass of consumers from a heavy tax upon their necessaries and comforts, should commit those politicians of all shades who now join in the vague cry for 'economy and retrenchment' to some practical measure worth contending for.

"I suggest that you take for the basis of your budget the expenditure of 1835. The whole cost of Government in that year, including interest of debt, was £44,422,000. For the twelve months ending the 5th April last, it amounted to £55,175,000, being an increase of £10,753,000. The interest of the debt was less by £87,000 in the latter than the former year, making the comparison so much the more unfavourable to 1848. The estimated expenditure for the current year ending the 5th April, 1849 (see Lord John Russell's speech, 18th February last) is £54,596,000; so that we may take the increase to be, in round numbers, £10,000,000 since 1835. Do you see any good reason why we should not return to the expenditure of that year? Englishmen love precedents; and they are not easily persuaded that anything is Utopian or impracticable which has been accomplished within the last thirteen years; and this is one reason, though I will find you a better, why you should base your budget upon that of 1835. If we go back a little further, to the time when this nation was still under the rule of the boroughmongers, we shall find a startling argument in favour of this plan. In 1830, the last year of the Wellington-Peel administration, the expenditure for all purposes, exclusive of the interest of the debt, was £18,024,000; for the twelve months ending the 5th of April of the present year, it amounted to £26,747,000. The Tory Government was overturned the following year upon the motion of Sir Henry Parnell, in favour of economy, and the House of Commons was soon afterwards reformed, mainly on the plea of its profligate waste of the people's money; and yet we have now an increase to the expenditure of £8,723,000, or nearly fifty per cent. as the fruits of the Reform Act. *We are now actually expending more upon the army, navy, and ordnance alone, than sufficed for the maintenance of the whole civil and military establishments under the Duke of Wellington's government!*—When these facts shall be generally known, the country will, I think, be in the humour for responding to your appeal, if you inscribe as your motto upon your banner "*The Expenditure of* 1835;" which will be a reduction of £10,000,000 from this year's budget.

"I would not advise you to complicate your plan by proposing any new imposts, to rouse the antagonism of interested parties, or any modifications or substitutions of existing taxes, to destroy that simplicity of object which, above all things, is necessary to the success of a public agitation. But there is one tax from which the dominant class in this country has exempted itself for half a century, which exemption it would be disgraceful to the character of the British people any longer to tolerate—I mean the probate and legacy duty. In the last year upwards of two millions were paid into the Exchequer by the heirs to personal property, consisting mainly of the hard-earned accumulations of our merchants, manufacturers, professional men, traders, and mechanics; whilst the ducal domain, or the estate of the great landed proprietor, passed untaxed from the dead to the living. This year will be memorable for having witnessed the destruction of the last remaining powers of feudalism in all the countries of the continent, excepting Russia. But I know of no privilege which the nobles of Prussia, Gallicia, or Hungary, have been compelled to surrender, as a tribute to the enlightenment of this age, more unjust in principle than that which is conferred upon our landed proprietors in the statute passed by themselves, imposing duties exclusively upon the

inheritance of personal property. Let us not boast of English freedom, or of equality before the law, whilst this injustice remains. In what form could aristocratic privilege assume a more offensive and costly aspect than in that of a bold and palpable exemption from taxation? I do not think that great resistance will be offered to the equitable adjustment of this tax, provided the people speak out as becomes them. No living proprietor will be affected by the change; and the landowners are as conscious as you or I that these are not times for transmitting such a class of privilege to posterity. I assume that the probate and legacy duty upon real estate, entailed and unentailed, will yield, at a moderate estimate, £1,500,000. By the above plan you would have a disposable surplus of £11,500,000; viz.—ten millions from the reduction of expenditure, and a million and a half from the increased produce of the probate and legacy duty.

"I will now trouble you with my views as to the disposal of that amount; premising that I have not felt quite free to choose in every instance those items of the customs and excise duties, which I should myself have preferred to abolish or reduce, but have been partly influenced by the desire to enlist the sympathy and support of every class and interest in the community, whose co-operation will be abundantly requisite to force the adoption of the plan upon Government.

"To begin with the Customs duties. The present duty of 2s. 2¼d. per lb. upon tea, whether viewed as a tax upon the most harmless stimulant enjoyed by the people, or as an impediment to the operations of our merchants trading with China, is one of the most indefensible in the tariff. I would reduce the duty to 1s. per lb., or to an *ad valorem* duty yielding the same amount of revenue, by which, according to the estimate of the Chancellor of the Exchequer, in his speech on Mr. Cardwell's motion, there would be a loss for the first year of £2,000,000. The duty on timber and wood must be wholly abolished. This is a necessary consequence, if not an accompaniment, of the repeal of the navigation-laws. The amount is £945,000. (I have taken this and all the following items from the finance accounts for the year ending January 5th, 1848, deducting the expense of collection.) I propose, also, to take the duty off butter, cheese, and upwards of one hundred items of the customs duties, yielding altogether £516,000; and leaving only about twenty articles in the tariff paying duty.

"These three sums amount to £3,461,000.

"Next, with reference to the Excise. It may be laid down as a rule, that, whenever you touch an excise duty at all, it should be totally abolished; because the great objection to such taxes, the interference of the exciseman with the processes of production, applies equally whether the duty be great or small. This should be borne in mind if you deal with the malt-tax, and you *must* deal with it, if you would enlist the sympathy of the county constituencies in your movement. To a man, the farmers are in favour of the repeal of the malt-tax; and this, not merely because it would add to the contentment of the peasantry, by cheapening a beverage which they universally consume, and also relieve their employers from a heavy tax upon the beer they give to their labourers at certain seasons, but the best agriculturists loudly protest against the duty, on the plea that it denies them the free application of their capital to the fattening of cattle upon malt, and thus prevents the profitable growth of barley upon stiff clay lands. Upon this subject Mr. Lattimore, speaking for an influential deputation of landlords and farmers, which had an interview with Lord John Russell in February last, said—"The malt-tax disarranged the best modes of cultivation, enhanced the price of artificial food for stock and cattle, whereby the fertility of the soil was deteriorated, the demand for labour lessened, the supply of bread-corn and animal food considerably decreased, and the comforts of the people and the wealth of the country were also greatly impaired." Your "National Budget" would, therefore, be undeserving the name if it did not include the total repeal of the malt-tax, amounting to £4,600,000.

"In Kent, Sussex, and two or three other counties, there is an active agitation against the hop duty. The expense of collecting this tax is alone sufficient to condemn it. Nothing could so well exemplify the wasteful and costly process of collecting revenue by means of excise duties as the spectacle exhibited, for a month or six weeks every autumn, of a little army of excisemen dispersing themselves over half a score of counties, to levy a tax in the fields and gardens of the hop planters. I question if anything more barbarous could be met with in Turkey, or any uncivilized country, where political economy had never been heard of even by name. I propose, therefore, the abolition of the hop duty, amounting to £416,000. By including the malt and hop duties, you will secure the co-operation of the farmers, who, now that free-trade is the settled principle of our legislation, have a common interest with the inhabitants of the towns. The landlords, too (at least such of them as are not merely professional politicians), will henceforth be found in the front ranks of those who advocate economy and retrenchment in the national expenditure. Already they have begun to ask—and with good reason—Why should we not have cheap Government as well as cheap corn?

"Next is the article of soap. What a satire upon our sanitary acts, and all the pompous agitations in favour of baths and wash-houses, is this tax upon the necessary element of cleanliness! Not a word need be said upon it; the duty, amounting to £850,000, must come off, if it only be to cleanse us from the stain of national hypocrisy. That which soap is to the skin, literature is to the healthy action of the mind, and yet we raise £720,000 a-year from a heavy duty upon paper; by including this in your budget, you will promote the religious, moral, and intellectual advancement of the people, in a manner acceptable to all parties, whatever may be their views upon national education. The last two items will draw towards you the sympathies of the Scotch Excise Reformers.

"These four sums amount to £6,246,000.

"Lastly, I come to taxes, properly so called. There is the window-tax, which, although it does not, like the excise duties, operate as a direct impediment to productive industry, is open to the fearful objection that it 'obstructs the light of heaven;' and, in these brief words, we may read its inevitable doom. London, Bath, and other large cities are pressing the abolition of this tax annually upon the House, through Lord Duncan, and you must not think of excluding it from your 'National Budget.' It yields £1,610,000. My 'ways and means' are so nearly exhausted, that I can only add the advertisement duty, amounting to £160,000.

"These two sums amount to £1,770,000. The total loss of revenue by the reduction of the above duties and taxes, is £11,477,000, or £23,000 less than the £11,500,000 of surplus which I propose to create, by the diminution of expenditure, and the equalization of the probate and legacy duty. I subjoin a summary of the foregoing, in a concise tabular form:—

NATIONAL BUDGET.

Proposed reduction of expenditure	£10,000,000
Proposed legacy and probate duty upon real estate, whether entailed or unentailed	1,500,000
Proposed amount of surplus revenue	£11,500,000

PROPOSED REDUCTIONS OF DUTIES AND TAXES.

Customs Duties.	Loss of Revenue.
Tea—Duty to be reduced to one shilling per pound	£2,000,000
Timber and Wood—Duty abolished	945,000
Butter, cheese, and upwards of one hundred smaller items of the tariff—Duties abolished	516,000
Total loss upon Customs	£3,461,000
Excise Duties.	
Malt—Duty abolished	£4,260,000
Hops " "	416,000
Soap " "	850,000
Paper " "	720,000
Total loss on Excise	£6,246,000
Taxes.	
Window Tax—Abolished	£1,610,000
Advertisement Duty—Abolished	160,000
Total of Taxes	£1,170,000
Total loss upon Customs, Excise, and Taxes	£11,477,000

"I repeat that I do not propose this as a complete financial scheme. Many articles are omitted which I should not wish to be considered to have willingly excluded, or be thought to have overlooked. I have gone again and again through the dismal catalogue or our fiscal burdens, and if there be any item of the customs or excise duties which you are sorry to miss from the above table, be assured that the omission has caused me equal regret. Bricks ought especially to stand one of the first on the list for a prospective budget. Tobacco is a very strong case, but it involves so large an amount of revenue that I could not include it. The wine duties also call for a revision; not to name others. Then there are some duties and taxes, the modification of which does not necessarily involve a loss of revenue, and which may be dealt with independently of the present plan. The duties on foreign and colonial coffee ought to be forthwith equalized; the property and income tax should be revised, and a just discrimination made between fixed and precarious incomes. For the stamp upon newspapers, a stamped envelope might be substituted, bearing upon those only which are transmitted by post; and the stamp duties, generally, call loudly for an equitable revision. I mention these examples to show, that by adopting the proposed 'National Budget,' you would not be precluded from effecting other financial reforms. On the contrary, I believe if the industry of the country were further disburdened to the extent I have named, there would be an accruing surplus revenue from the remaining sources of taxation, which would afford the means of continually making further modifications and reductions of duties. This would have been the case in times past, notwithstanding all the restrictions upon our commerce, if the increased income had not been swallowed up by Government extravagance. For instance, had not the expenditure been increased since the time of the Duke of Wellington's administration in 1830, then, notwithstanding the very large amount of taxes and duties since remitted, there would now have been a surplus revenue, *without the income tax*.

A word or two as to the mode by which I would reduce our expenditure to the amount of 1835. The great increase, since that year, has been upon the army, navy, and ordnance. In the year 1835 our armaments cost us £11,657,000: for the twelve months ended on the 5th day of April last, they reached, including £1,100,000 for the Kaffir war, £19,341,000; and I expect that the charge for the present year will not be much less. For the same time the total expenditure of the Government, exclusive of the interest of the debt, was £26,747,000, and deducting £19,341,000, the cost of our warlike establishments, it leaves only £7,406,000 to cover the whole of the civil expenses of the Government. It will be self-evident, then, that if any material retrenchment be effected, it must be mainly upon our armaments, the cost of which has been increased £7,000,000; and this during a period of profound peace, and in the absence of all revolutionary convulsions, and whilst each successive speech from the throne assured the assembled Parliament of the peaceful disposition of all foreign powers. But if we take into calculation the present reduced value of commodities, it will be found that £10,000,000 expended upon our armaments now will go much further than £11,657,000 did in 1835; and I suggest that you propose the former sum as the *maximum* expenditure for the army, navy, and ordnance, by which you will gain about £8,500,000 of the proposed saving of £10,000,000. I by no means, however, wish to commit your Association to ten millions, as the *minimum* cost of our armaments, for I have a strong belief that you will live to see the waste reduced to less than half that sum. The above-named amount will be three times as great as that of the United States; greater than that incurred for the same purpose by Russia, Austria, or Prussia; and, judging by her promised reductions, nearly, if not quite, as large as that of France.

"The remaining £1,500,000 to complete the proposed reduction of £10,000,000, you will have little difficulty in saving from all the other heads of expenditure, including the cost of collecting the revenue, and the management of the Crown lands.

"I repeat, emphatically, all hope of any material relief from taxation hinges upon the question of a large reduction in the cost of our army, navy, and ordnance. If it be objected that I do not specify the particular regiments or ships which I propose to reduce, my answer is, that the only way in which the public can restrict the Government at all, in its warlike expenditure in a time of peace, is by limiting the amount of money. Disband a regiment, or pay off a ship to-day, and the amount saved may be spent to-morrow upon steam-basins, or for fresh fortifications at Gibraltar, Labuan, or Hong Kong. This was the view entertained by Sir Henry Parnell, a great Whig authority, who, in his work upon *Financial Reform*, written when the Duke of Wellington was at the head of affairs, whilst arguing for a reduction in the expenditure of our military departments, says—'Fix upon a much smaller sum, and tell them they must make it answer.' There is another good reason for this course. Some influential persons, who are opposed to any diminution of the strength of our armaments, yet contend that the present force may be kept up at a very reduced cost. In their eyes, your maximum sum may represent a much larger establishment than you contemplate. These parties, probably, would be as willing as myself to put an end to the crimes and cruelties imported into the slave-trade by the interference of our costly fleet of cruisers upon the African coast; or there may be other savings contemplated by them; so that, perhaps, in their opinion, with an expenditure of ten millions, nearly as large an effective force as at present may be maintained.

"But I am prepared to contend for changes in our foreign, colonial, and domestic policy (though I will not attempt to do so at length now), calculated to facilitate a reduction in the amount of our amaments. First and foremost, we must insist that the principles of non-interference in the affairs of foreign countries, so loudly professed by politicians of all parties, shall be carried into practice in the policy of our Government. During the whole of last year, a fleet, as formidable as that required by the Americans to watch over their commerce in all parts of the globe, was maintained in the Tagus, out of the taxes of the British people, for the service of the Court and Government of Portugal. At this moment we have as large a fleet in the Straits of Messina, engaged in armed interference between the King of Naples and his Sicilian subjects, with no more interest or right on our part than the Government of the United States would have to send a squadron off Holyhead, and assume the character of an armed mediator between England and Ireland. For three or four years we have had a fleet in the River Plate interfering in the endless and inexplicable squabbles of the Monte Videans and the Buenos Ayreans, and which has at last ended in a ridiculous failure. I would wish to see our Government spare the people this useless expense, by simply following the rule, observed by individuals, of leaving other nations to settle their quarrels, and minding its own business better.

"I am also aware, that any great reduction in our military establishments must depend upon a complete change in our colonial system; and I consider such a change to be the necessary consequence of our recent commercial policy. I am prepared to carry out, logically, the principle of free-trade in our future relationship with our colonies. Nay, more, I always contemplated that the practical application of that principle would so simplify the question, that it would not be possible afterwards to continue the ruinous colonial expenditure which we have hitherto sustained. So long as protection was our ruling policy, the nation believed that the exclusive trade with our colonies compensated us for the expenses of governing and guarding them. I did not, of course, share in that opinion; but there was consistency, if not wisdom, in those who did. But we have now declared that, for all commercial purposes, they shall in future stand in precisely the same relationship towards us as foreign countries. For seventy years we have denied ourselves the right, by statute, to tax them for imperial purposes. Under these altered circumstances will anybody be found, even amongst the Protectionists—aye, even Lord Stanhope himself—who is prepared to maintain that henceforth the only exclusive connexion we are to preserve with our colonies is the monopoly of the expense of governing and garrisoning them? Once let them see that free-trade is the irrevocable policy of the country, and the Protectionists themselves will join with me in demanding an exemption from the expense of the thirty or forty little armies which (exclusive of the troops in the merely military fortresses of Gibraltar, &c.) are maintained at the cost

of this country in all parts of the globe; together with the little army always afloat, for the purpose, incredible as such folly may hereafter appear, of transporting reliefs of soldiers from England to serve as policemen for Englishmen at the antipodes! We have only to give to the colonists that which is their birthright—the control over their expenditure, and the administration of their own local affairs—and they will be willing, as they are perfectly able, to bear all the cost of their own civil and military establishments.

"And, finally, I contend that we must endeavour to act at home more in accordance with the good old constitutional principle of governing by the civil, and not the military, power. We are, I fear, tending towards too great a reliance upon soldiers, and too little on measures calculated to insure the contentment of the great body of the people. It was madness indeed to think of relying upon bayonets for the permanent support of our institutions, after the warning examples afforded by so many countries on the continent, where, so lately, we saw military despotism crumbling beneath the weight of its own intolerable costliness. And even if armed authority have everywhere resumed its sway, has that solved the problem of their financial embarrassments? On the contrary, they have only entered again upon the more vicious circle, where enormous armaments lead to increased expenditure, to be met with augmented taxes, which will be followed by groaning discontent, and end, as before, in convulsion.

"I cannot conclude without tendering you and your fellow-labourers my best thanks. By your efforts to mitigate the pressure of unjust taxation, to remove all obstacles from the path of industry, and to widen the channels of foreign commerce, you are doing that which, more than armed regiments, will contribute to the stability of our institutions, and the peace and prosperity of the country. It will be gratifying to me if, in this too long letter, I have succeeded in rendering the slightest service to the cause in which you are embarked. My sole object has been to give a practical aim to your valuable efforts, so that at every step you take you may find yourselves nearer to a defined object, the attainment of which shall be some recompense for the labours of an agitation, which, I trust, will become national; and I remain, dear Sir, faithfully yours,

"Richard Cobden."

"To Robertson Gladstone, Esq.,
"President of the Liverpool Financial
"Reform Association."

At a crowded meeting of the Liverpool Financial Reform Association, on Wednesday night, on the motion of Lawrence Heyworth, Esq., M.P., who delivered a very excellent speech on the occasion, it was resolved by acclamation that it had heard with the greatest gratification the admirable and comprehensive letter of Richard Cobden, Esq., M.P., and that it pledged itself to exert all its influence to procure the adoption of the National Budget, as a measure of immediate reform, and an important preliminary step towards those further reductions in expenditure which the Association believes to be practicable.

The Ashton Confederates.—At the Liverpool Assizes on Monday week, a number of the Ashton Chartists pleaded "Guilty" to indictments for sedition. In sentencing them, Baron Alderson told them, that instead of endeavouring to obtain universal suffrage, they ought to endeavour to obtain universal temperance, sobriety, and virtue: they should begin at the proper end, become good and virtuous citizens, and political power would come to them—all these advantages must come from themselves. He inflicted the punishment of imprisonment for different periods under one year. Joseph Constantine and five others were then tried for treasonable conspiracy at Ashton-under-Lyne. After the defence had made some slight progress, the prisoners, acting on advice, withdrew their pleas of "Not Guilty," and pleaded "Guilty." Baron Alderson said it was plain that all of them had been present at the murder of poor Bright, though his actual murderer had escaped to America. Constantine, Kenworthy, Stott, and Tassiker, were sentenced to transportation for life; Sefton and Walker to transportation for ten years.

The Murder of the Policeman Bright.—Joseph Ratcliffe and Joseph Constantine, aged respectively 31 and 21, were tried on Friday and Saturday, at Liverpool Special Assizes, for the murder of James Bright, at Ashton-under-Lyne, on the 14th August last. Bright was the policeman who was killed by a mob during the late Chartist and Confederate excitements in the North. A number of witnesses swore positively that Ratcliffe drove a pike into Bright's thigh; and some witnesses declared that it was he who fired the shot which killed Bright; but on this last point there was contradiction. The evidence against Constantine failed. Under the direction of Baron Alderson—that the evidence, if believed, showed that Ratcliffe was present at the killing of Bright, and active in it, even if he were not the actual killer — the jury found Ratcliffe "Guilty;" but they recommended him to mercy. Constantine was acquitted. Baron Alderson, in passing sentence on Ratcliffe, said that he was a "melancholy instance of a man sacrificed to his bad politics." Earnestly beseeching him to use his short time in repenting of his violent passions, the Judge passed sentence of death, but promised to forward the Jury's recommendation. In the course of the trial, Mr. Pollock, counsel for the prisoner, applied to have an interdict placed by the Judge on any report of the proceedings during their progress. The Judge "recommended" abstinence, but declared that "he had no power to enforce it."

SPIRIT OF THE PRESS.

THE CAPE GOVERNOR AND THE KAFIR FOOL.

(From the *Examiner*.)

We have seen little books professing to make easy various instructions, but for the first time we see a Governor setting about making governing easy, and reducing it to the level of the meanest capacity. Sir Harry Smith is, as it were, giving lessons in one syllable to Kafirs. Whether he makes himself understood by his pupils we cannot pretend to conjecture, but certain it is that he utterly passes our comprehension. At a meeting of his children, as he styles them, his Excellency proclaims that the Queen has sent him a paper, and he holds up a scroll and throws it down on the ground, and cries, "*There lies the law of the land*—never to be altered—no change." This seems rather odd treatment of the paper sent by the Queen, and not less a liberty with truth is the assertion of the unalterable or unchangeable. The Governor then takes hold of a certain staff of office, and says, "Here is the stick which will carry it out."

The stick we conceive to be a symbol not unapt of the sort of officer by whom her Majesty's affairs are managed, and the immutable laws carried out in the sense in which the dead are carried out.

The Governor soon after begins singing his own praises, vaunting what great things he had done, and how he had made minced meat of rebellious Boers. "You all know how I fight," says he, after he had taken good care to tell them: and then he proceeds, "you know how far the Orange river is. I was over there the other day, and you see I am here now, and I am ready to fight there to-morrow (pointing in the direction of Kye) if necessary." Apropos to fighting, his Excellency introduces the Bishop from Cape Town as the man who teaches his Excellency the way to salvation, and who comes to teach Kafirs the way to be Christians. It is to be hoped the Kafirs will not ask the holy man whether, in his lessons of salvation, he taught the Governor the alacrity he professes in fighting, or in what part of the Christian religion the sword exercise is inculcated.

The Governor now cries out for gifts for the Bishop. "Can none give *a calf*, or a little corn?" but, evidently soon in despair of a response to this touching appeal, he turns to one Jan Tzatzoe, addressing him thus handsomely, "Have you nothing to say? You, who have been in England, seen the great world there, and you saw that no one eats the bread of idleness there—[fie on it, Governor! did the Bishop teach you no better than this?]—and yet, *fool*, you dared to join with the Kafirs against the power of the Queen. Have you anything to say to the Lord Bishop for the furtherance of education among your countrymen?" Now mark the reply of Jan Tzatzoe, and note that, as the Governor spoke like a boor and a clown, the Kafir answered like a man of sense and of breeding; and, in effect, delivered a most polished rebuke to the man dressed in his little brief authority, and playing his antics before high Heaven.

Jan Tzatzoe: "The Lord Bishop is a great and wise man, and the Great Chief *has already remarked that I am a fool*. How, therefore, can I give any advice upon this subject? But we certainly require teaching to remove our ignorance. The Lord Bishop will best know how to accomplish this."

Let him begin with the Governor, by all means, for the fool Tzatzoe has not a hundredth part the need of the lessons.

Obviously, Sir Harry Smith makes a mistake in supposing it necessary to let his mind down to the level of these semi-savages, for their speeches to him have the sense, point, and dignity which his to them are void of, stuffed as they are with childish nonsense and rude bluster.

CHANGE PERPLEXING KINGS.

(From the *Spectator*.)

Europe of 1848 is to stand alone in history, distinct alike from 1847 and 1849; for the incessant shifting of the scene is not yet over. Mr. Wyld will still be called upon to supply his occasional maps, but he had better reserve his new atlas until the political geography of Europe be a little more settled. He could lay down nothing this year that might not be altered next. Kings are shifted; old empires are riven asunder, and reunited; new empires fall to pieces like card houses, before they are finished; states and monarchs conspire in the oddest projects; potentates grow impotent, and are shifted like men upon the chess-board of the fastest players. The oldest and the newest states are equally shaken; the dawn of hope for the future lying in the fact that the ruling classes of Europe show a tendency to be rejuvenescent.

The Pontiff has drifted from the rock on which he sat, and the Eternal City shakes with its hundredth crisis. The Pope has become an object of pursuit by competing communities: Naples wants to keep him, as a palladium; France sends her argonauts to fetch him, as a golden fleece which is to bring prosperity to their land; statesmen seek to hold him, as London Aldermen yearly count hobnails, to strengthen their own tenure.

The Regent of Germany reigns over a fading shadow. That respectable King of Kings finds kings the most contumacious subjects in the world. Germany was to be promoted from being a "federation of states" to being a "federal state;" but it has got no further than the name. John was to be Regent over Germany and the Princes thereof: he is Regent of Nobody, Emperor of No-man's land. Strange, that his royal friends and connexions should have sent the grave and venerable Prince to be a mock Viceroy over that gigantic Barataria "Germany!"

Kings and states "come like shadows, so depart;" but several changes are of the promising kind from age to youth; in Austria, Ferdinand has given place to Francis Joseph; in Bavaria, Louis the doting versifier, to the more strenuous and business-like Maximilian; in France, old Louis Philippe, King of the Barricades, is succeeded by Louis Napoleon, President of the Republic; in Egypt, Mohammed Ali, superannuated, is replaced by Abbas Pacha.

The general tendency of this rejuvenescence is materially to alter the relative positions of the other Princes in Europe. The obsolete men, like Ferdinand of Naples, or Ernest of Hanover, — a class now dwindling to its shortest span—have been decidedly thrown out of fashion, and do not belong to the existing order of things. The transition men, like the King of Prussia or of Denmark, will feel the strain upon them in the direction of advancement rather than retrogression. And the crowned statesmen who before showed signs of being before their compeers, like Tuscany, Sardinia, or Holland, attain new influences and incur new liabilities. Whatever the settlement of political geography in Europe, therefore, the mere changes in the *personnel* of royalty guarantee improved views of policy.

It is curious to notice the states that have been comparatively stationery in the turmoil—manufacturing Belgium, anarchical Spain, factious Portugal, ever-insurgent Switzerland, barbaric Russia; chronic change the only stable thing.

Norwich Independant Electoral Association.—On Monday evening last. a large number of members of the Seventh and Eighth Wards Independent Electoral Association, and others, met for discussion at the New Room, St Paul's Opening. Upwards of 400 were present. Mr. Tillett presided. The object which the promoters of this association have in view, is to bring about a spirit of independant inquiry amongst the working classes, and to induce them to examine into the causes of their present distresses, and unite in seeking the only true and proper remedy. The plan of public discussion, too, it has been thought, will give those classes an opportunity of publicly stating their feelings and grievances, and thus lead persons of different opinions tb be mutually instructive to each other. On Monday evening, the subject brought under consideration was — The Distresses of the People, the Result of Class Legislation. The speakers who aadressed the meeting, were Mr. Tillett, Mr. J. C. Smith, and Messrs. A. Bagshaw, Soman, Lynes, Blackburn, Holmes, Lomas, Weavers, Palmer, and Bunting. The general view which was taken on the subject was, that the more immediate cause of the existence of two millions of paupers in this Christian, civilized, and productive country, was monopoly, and chiefly monopoly in laod. This was substantiated by the argument, that there were in Great Britain a sufficient quantity of land to allow eight acres to each family; that notwithstanding this, there was no less than two millions of paupers—that this was to be attriduted to the fact, that the land which had been designed by Providence for all, had been monopolized by a few; that a natural consequence of such monopoly was the creation of large farms, and large farms tenned to the concentration and diminution of labour, as was shown from the fact, that although the population of the country during the last forty years had actually increased six millions, the agricultural labourers had decreased in number—that the surplus labourers had been driven from the soil into the manufacturing districts, thus overstocking the general labour market, running down wages, (the proper renumeration of labour,) and ruining the small traders. The remedy for this was, to draw away from the labour market the surplus hands, not by emsgration, which had been shown to be unnecessary, but by locating them on the soil, according to some practical system, and thus giving them an interest in that from which they were at present excluded. As those who now profited by this monopoly could not be expected voluntarily to relinquish its advantages, it was, therefore, argued, that the abolition of the laws favouring monopoly and unjust taxation, could only be effected by a very considerable extension of the suffrage, which some contended should be universal, and others, household. The only speaker who controverted these positions was Mr. Lomas who argued, that many of the distresses under which society labour, were the resnlts not of class legislation, but the ordinations of Providence; that universal suffrage, therefore, would not meet the exigences of the case; and that even if it were gained, the working classes were so divided, that they would disagree os to the proper use of it. He was ably answered by subsequent speakers, and the meeting separated, after affirming by a resolution the general principle that had been advocated during the evening.—*Norfolk News*.

Lord John Russell and the West Riding Election.—During the late election it was confidently asserted, both at the Tory committee-rooms and among the electors of Craven, that Lord John Russell had written a letter to the steward of the estates of the late Lord Ribblesdale (whose widow his lordship married, and for whose children he is trustee), indicating a preference for Mr. Denison over Sir Culling Eardley. The tenantry of the estates voted in favour of the Tory candidate. The agent of the Liberal party at Settle wrote to Lord John Russell, to mention the rumour, and to ask for the means of contradicting it. But *no notice whatever was taken of his letter*. If Lord John Russell should have written such a letter (which we would fain hope he did not), his conduct will deserve the severest censure.—*Leeds Mercury*.

IRELAND.

The Queen v. Duffy.—On Friday the Court gave judgment on the plea of abatement. Judge Perrin expressed his opinion that the plea was bad. Baron Richards fully concurred, adding that, in his opinion, the plea was bad both in form and substance. The Clerk of the Crown called on Mr. Duffy to plead to the indictment, upon which Mr. Butt applied to quash the indictment in the county before pleading to the present one in the city. The Court refused. Their intention was not to allow the prisoner be harassed so by both, but as soon as he pleaded to the one in the city, to quash the other. Mr. Butt handed in the general demurrer to every count in the indictment. The Attorney-General immediately joined in a demurrer, and said, he was determined, if it should in argument be ruled against the prisoner, to press for final judgment upon it. Mr. Justice Perrin has partially revoked his ukase against the Dublin press, and "at present," the journals are at liberty to publish the details connected with Mr. Duffy's trial. The argument on the demurrer proceeded on Saturday morning, when Sir Colman O'Loghlen was heard against the sufficiency of the indictment. Having concluded his argument the Crown was afforded some time for consultation, and it appearing impossible to terminate the argument by Christmas it was decided by the Court, both sides according, that the case be adjourned until Wednesday next (this day).

The Poor-law.—On Tuesday a meeting of deputies representing ratepayers, generally, it is said, of the landlord class) in different districts of Ireland, was held in Dublin, Lord Westmeath in the chair. A resolution strongly condemnatory of the present law was proposed, and a committee, consisting of Sir M. Chapman, M.P.; Mr. J. Hamilton; Captain Robinson, R.N.; Mr. C. Fitzsimon, Mr. C. W. Hamilton, Mr. J. L. Napier, Sir P. Stewart, Lord Dunsandle, Mr. G. Studdert, Mr. Pierce Mahony, and Mr. F. P. Smythe, was appointed to prepare a petition to Parliament on the subject. Those gentlemen withdrew for a while, and on their return Lord Dunsandle submitted the following petition, which was adopted:—

That we fully agree in the necessity of a poor-law, but feel that the present system requires immediate amendment. That your petitioners implore your honourable House to proceed without delay to institute such measures as may individualize responsibility and provide more effectually for the destitution of the poor without extinguishing capital through an injurious mode of assessment.

Depopulated Land.—The *Clare Journal* notices an alarming feature of the present state of things in its district—. . . "the large quantity of land left without occupants, and likely to remain so during the ensuing season for tillage. Indeed, there is every reason to fear that on the approach of spring the quantity of land thus left unoccupied will be increased even to a much greater extent than at present, if, as may fairly be presumed, the tide of emigration will rise higher as a more favourable season for it advances. It is a point now in dispute, whether this general clearance (voluntary or involuntary on the part of the occupants, as the case may be) is caused from the pressure of poor-rates, or the still greater pressure of exorbitant rents, which the tenants are unable to pay, and which the landlords are unwilling to reduce. We are inclined to the latter opinion, especially when we consider—as was recently stated by Captain Kennedy, and generally believed to be correct—that the lettings in Clare are higher than almost any other county in Ireland." The journalist proposes vigorous dealings:—"It is really a desperate state of affairs; and we believe the remedy, to be effectual, must be desperate also. We think that the Boards of Guardians throughout the country should be empowered to take into their own hands all the lands found unoccupied and waste in their respective unions, after a certain date—say the 1st of March—and employ part of the idle population who are being supported in the workhouses to till it; and let whatever remains of the produce of the crop—after deducting for seed, labour, and poor-rate—be handed over to the landlord."

Working of the Poor-Law.—The state of a union in the province of Connaught is thus described—and, unfortunately, without exaggeration—by the *Evening Mail*:—"The poorhouse of Castlerea was built for 1,000 paupers: it overflowed, and the house of Willsgrove, a principal mansion of the neighbourhood, has been taken as an auxiliary receptacle. On Sunday last there was said to be in the establishment 3,272 inmates. We say, 'said to be,' for we do not believe that any one had an accurate reckoning of the items of that festering mass of human wretchedness. In the hospitals, sheds, and outhouses, there were 500 persons sick of fever, dysentery, smallpox, and measles: children labouring under dysentery were lying three in a bed. The deaths were said to amount to thirty or forty weekly. The windows of many of the rooms were broken, the yards and precincts filthy and littered, the building altogether more like a monster shanty in a new settlement than a workhouse six years old. The whole of the concern was presided over by a Poor-law Inspector and two Vice-guardians."

Mormonites.—The followers of this sect have received several accessions to their numbers in the neighbourhood of Carmarthen, and we (*Carnarvon Herald*) have been credibly informed that a numerous party intend setting out to New Jerusalem early in the spring. Several of the self-expatriators have purchased supplies of clothing to take with them, and in one instance a farmer has sold off the whole of his property in order to pay the expenses of the voyage.

SCIENCE AND ART.

Choral Music.—Mr. Hullah has commenced a new series of choral concerts at Exeter-hall. On Thursday evening last he produced Mendelssohn's Sacred Cantata, "Lauda Sion;" and repeated the "Alexander's Feast" of Handel. Mendelssohn's cantata, independently of its intrinsic excellence, derives much interest from being his last work—at least, his last finished work—of any magnitude. It was composed in 1846, for a religious solemnity at Liege; and the score was afterwards given by the composer to Mr. Hullah for performance in this country: another proof of Mendelssohn's predilection for England. The only published edition is that which has just appeared in London, with English words (in addition to the original Latin) by Mr. Bartholomew, with the composer's sanction. The work is a hymn of praise; an unbroken stream of religious harmony, remarkable for simplicity, grandeur, and unity of design, all tending to heighten and enforce the prevailing sentiment—reverent yet cheerful devotion. Dealing in open, flowing melodies, and broad masses of harmony, adhering chiefly to the intervals of the diatonic scale, with a sparing but effective use of chromatic notes and enharmonic changes, the author has produced a work of comparatively easy execution, and has shown (what modern composers are apt to forget) that originality as well as greatness of effect are quite compatible with simplicity. The execution of the piece did great honour to Mr. Hullah and his performers. The solo parts were exceedingly well sung by the Misses Birch, Mr. Lockey, and Mr. Whitworth; and the choruses were given with precision, delicacy, and power. "Alexander's Feast," which Mr. Hullah produced last season, lost none of its beauties on repetition.—*Spectator.*

The London Wednesday Concerts, judged of by the increasing attendance at Exter-hall, are growing in favour with the public. The last excelled even its predecessor in a various, interesting, and spirited programme, and in the effect with which every piece was given. The hall was crowded to excess, and we rejoiced to see such prompt appreciation of a well-designed, and, up to this point, admirably executed scheme. We cannot detail what was done on Wednesday, but may mention the exquisite playing of Thalberg and Vivier; the series of charming ballads sung by Miss M. Williams, Mr. Lockey, and Mr. Sims Reeves; and the pleasing selection from Bellini.

How to Enlarge Vegetables.—A vast increase of food may be obtained by managing judiciously, and systematically carrying out for a time, the principles of increase. Take, for instance, a pea. Plant it in very rich ground; allow it to bear, the first year, say a half-dozen pods only; remove all others save the largest single pea of these. Sow it the next year, and retain of the produce three pods only; sow the largest the following year, and retain one pod; again select the largest, and the next year the sort will by this time have trebled its size and weight. Ever afterwards sow the largest seed, and by these means you will get peas, or anything else, of a bulk of which we at present have no conception.—*Boston Cultivator. (U.S.)*

A Novel Steam Engine.—Practical Application of Water in the Spheroidal State.—At a recent meeting of the Academy of Sciences at Paris, M. Boutigny announced, that by the persevering efforts of a young engineer, M. Testud de Beauregard, a steam engine has been constructed, which was moved by the vapour of water in its spheroidal state. This is a machine of one-horse power, the boiler of which is so small that it can easily be carried in the pocket. It was also stated that two other machines were in progress; and that a third, of four hundred horses' power, was about to be made in England. From a communication to *La Presse*, we learn that the boiler is placed in a bath of melted lead, and water projected in small quantities at a time upon its heated surface. The spheroidal state is produced; and although the temperature of the water never rises above 190 degrees, the elastic force of the vapour given off is found to be very far superior to that of steam in its ordinary conditions; and if we understand the somewhat obscure descriptions given, a portion of water is decomposed, as in Professor Grove's beautiful experiments, and the additional force of the gases is rendered available. We may briefly state, for the benefit of those who may not be familiar with Boutigny's experiments, that if water is projected upon a metal plate heated in dull redness, it is not vaporized at once, but it forms itself into a sphere, and rolling with great rapidity over the heated surface, vaporites with comparative slowness. This is the spheroidal state—a remarkable physical condition is produced—in which even the ordinary powers of chemical affinity are suspended, but the vapour of which appears to obey other laws than those of steam. We may, therefore, hope that we are on the eve of a great improvement in the employment of heat as a motive power.—*Literary Gazette.*

Communication between Railway Drivers and Guards at length Effected.—The *Leicester Mercury* calls attention to the very ingenious invention by Mr. Kinder and Mr. Winshaw, C.E., for enabling the guards of railway-trains to communicate with the utmost ease with the drivers. The necessity of some such invention has long been felt and expatiated upon; and it affords no small satisfaction that a gentleman who has been so long, and still is, connected with this town, is a joint sharer in the honour of having effected so useful a discovery. From the descriptions given in the *Worcester Chronicle* and the *Wolverhampton Chronicle*, we learn that the invention consists of a tube of gutta percha half an inch in diameter, to be fixed at the bottom of each carriage, under the framework. To each end of the tube is attached a piece of vulcanized India rubber piping of the same diameter, and about two feet long, which hangs down at the end of each carriage when not in use, but when about to be applied to a train it is connected with the tube hanging from the next carriage by a joint (secured by a spring) very similar to what is used on a shot-belt; and this is done so instantaneously that in practice it would occupy no additional time, as the "telegraph"—for such it really is—would be connected by the same porter and at the same time that he couples the carriages together. At the end of the tube, near the guard's seat, is attached a mouth-piece, and on the tender a shrill whistle, on which the mere action of the breath produces the signals either for increasing or decreasing speed, shutting off the steam, &c., as may be requisite. The whistle is sounded the moment the guard blows into the mouth-piece, however long the train may be, as the air from the guard's lungs acts upon that already in the tube, which instantly impinges upon the edge of the bell and produces a surprisingly powerful sound, considering the diminutive size of the bell. This ingenious medium of communication, which may indeed be said to be "unequalled for simplicity and efficiency," has been attached to some new carriages built at the Bromsgrove railway carriage manufactory (in which firm Mr. Kinder is also a partner) for the Shrewsbury and Birmingham Railway; and of these carriages we are told that "the *first-class* carriages are fitted up in a style which we have never seen surpassed, both as regards elegance and comfort; the *second-class* have stuffed seats—[think of that, reader!]—with a most ingenious contrivance for suspending hats—[hear!]—and *the third-class have lamps* and other improvements, besides being generally light and commodious."

Improved Liquid Glue.—A new article bearing the above name, has just been introduced by Mr. Neuber, of Endell-street, Long Acre, and appears likely to become of considerable importance to the arts and manufactures of the country. This glue is unaffected by moisture, and is entirely devoid of any offensive smell. It is applicable to every substance, where a cement may be required. Wood, stone, marble, slate, iron, and even metal may be effectually united. We think it an article well worthy of the attention of manufacturers and others requiring articles of this description; and, to ladies, housekeepers, &c., it must form an indispensable acquisition.

COURT, AND PERSONAL NEWS.

On Thursday, the Queen and Prince Albert returned with their children to Windsor Castle. On the same day the Princess Royal completed her 8th year.

Mr. Kaye Shuttleworth.—This gentleman had an apoplectic fit a few days since, and for some hours his life was considered in danger.

The Consolidation of the Boards of Excise and Stamps and Taxes into one Board of Internal Revenue has just been completed, though an act of Parliament will be required to carry out the new arrangement. The commissioners will be reduced from 12 to 7, though for the present, and till a vacancy occurs, there will be 8.

The Episcopal Commission.—We hear that Government have resolved to assign the finances of the Episcopal Commission to the care of a special committee of five persons, three to be nominated by the Crown, two by the Archbishop of Canterbury; and that of the former, in all probability, Mr. Horsman will be one. The other parts of the commission will be left as it is.—*Daily News.*

Mr. Pressly, so many years distinguished for his zeal and ability, as the Secretary to the Commissioners of Stamps and Taxes, is to have a seat at the Board.

A Fire at Preston, on the premises of Mr. Clayton, an engineer and boiler maker, has destroyed property worth some £10,000.

The Mansion House.—In consequence of a resolution carried in the Court of Common Council considerable alterations are to be immediately commenced at the Mansion-house, under the superintendence of the Committee of the City Lands. It is well known that numerous complaints have been made of the annoyance to which merchants and others engaged in transacting important business at the Mansion-house have been constantly subjected on account of the confined space of the justice-room. The corporation, through its committee, has recommended that a new justice-room should be built, under the direction of the city architect. Yesterday the work was commenced, and it is calculated that it will occupy the workmen about six weeks. Until the new justice-room shall have been completed, the business of the Mansion-house will be transacted in another part of the building. Improvements have already been commenced in the Egyptian-hall, and in the corridor leading to that place of feasting.

Poisoning near Bradford.—Judith Holdsworth, a young woman of Clayton, near Bradford, has been poisoned by her husband, an old farmer and blacksmith, to whom she had been married a few years. She died after taking porridge which he made for her: she saw him put something in the mess, and it had a strange taste; she accused him of poisoning her, and his answers and conduct were suspicious. A post-mortem examination detected arsenic in the woman's body, and there were other proofs that she had swallowed poison. A jury has returned a verdict of "Wilful murder" against Holdsworth.

LITERATURE.

History of the Philosophy of Mind; embracing the Opinions of all Writers on Mental Science from the earliest period to the present time. By ROBERT BLAKEY, Esq. 4 vols. London: J. W. Saunders, 6, Charing-cross.

A BULKY work on the History of Philosophy is certainly a rarity, we may almost say a novelty, in English literature. The appearance of such works among our neighbours, the French and Germans, is no uncommon thing. But these pursuits have been little cultivated in England. Until very lately the "History of Philosophy," by Stanley, and the abridgment of Brucker's great work by Dr. Enfield, were the only books of importance in this department of literature, accessible to the English reader. During the last twenty years, a few works of this kind have been translated from the German and French, as "Tennemann's Manual," "Ritter's History of Ancient Philosophy," "Cousin's Introduction to the History of Philosophy," and some others. Within the last three years two valuable original works have appeared in our own country —"Lewes's Biographical History of Philosophy," and "Morell's History of Modern Philosophy." And now we have Mr. Blakey's four volumes of "History of the Philosophy of Mind." These are interesting facts to the votaries of mental science. How ought they to be considered? Do they warrant us in affirming that, in reference to the study of mental philosophy, our generation presents a favourable contrast to its predecessor? Do they authorize us to say that they indicate more attention to this important department of knowledge, or show that the English mind is again being awakened to its cultivation? We would fain indulge the hope that this is the case. Few studies are better calculated to impart activity, freedom, boldness, and compass to the thinking of a nation.

It will be obvious from the title of Mr. Blakey's work, that his labours extend over a large field; he undertakes to review the whole productions of the human mind on the philosophy of the mind itself. The theme is great, noble, and of the highest practical importance. The plan of the book is thus stated in the preface: "There are two modes of writing a history of philosophy; the one is to classify authors under general heads, in conformity with the principle of resemblance or affinity subsisting among their respective speculative opinions. This is called philosophical history. The other is, to follow the order of time, and give a distinct and personal outline of every philosopher's views, in the precise order in which chronology develops them." . . . . "I have adopted the order of time, as nearly as the nature of the subject would admit." Again he remarks, "This work is arranged upon a plan somewhat particular. It is almost exclusively confined to mental science."

Mr. Blakey does not divide his history into any great epochs or chronological periods; nor into books, parts, or sections. His only division is into chapters. Each volume is chaptered by itself. It will be conducive to the objects of our brief notice, to regard the work as separated into two divisions: the earlier portion, which treats of ancient philosophy and that of the middle ages; and the latter, comprising the history of modern philosophy since the time of Bacon.

The ancient history occupies the first volume, and 180 pages of the second. In this division the various Greek schools, or sects, with all the distinguished names belonging to them, first pass under review—then, in order, the early Alexandrian and Roman philosophers—the philosophy of India, of the Gnostics, of the later Platonists, of the ancient Fathers of the Church; the metaphysics of the Arabians, the Persians, Jews, Saxons; the Scholastic Metaphysics, and of the writers connected with the decline of Scholasticism. This part consists almost wholly of short isolated notices of a vast number of authors and teachers in the different sections of time included in such an extended period. It can hardly be said that Mr. Blakey gives us a history of philosophy during any of these epochs of man's mental activity. There is no attempt to trace the progressive steps, the connecting links, the gradual advancement, or, to speak more properly, the *development* of philosophy in any of the schools or nations whose speculative thinkers are brought under our notice in this department of his labours. Perhaps this did not come within Mr. Blakey's design. If so, is not the title of his work, "History of Philosophy," a misnomer? Our author has certainly mentioned a very large number of persons, who have either written something on philosophy, or were known in their day as teachers of it. But no small proportion of these parties contributed little that is now valuable, or that exerted any influence on the speculations of their own day, or on those of subsequent ages. The accounts given of them are also meagre. We can certainly conceive that such notices might be serviceable for some purposes, but would not any reputable biographical dictionary or encyclopædia answer the same ends? The sketches of the more important philosophers are remarkable only for their poverty and common-place. Independent, original criticism, there is none, nor are endeavours made to render the doctrines of the great sages of antiquity more consistent, or intelligible to the general reader. All the difficult questions raised and discussed by recent writers respecting the correct chronological place of some of these philosophers —the connexion of one with another—the genuineness and proper arrangement of the writings of several of the more celebrated—the methods to be adopted in order to secure a true interpretation of these documents, and the real characteristic doctrines of the philosophies, are points wholly passed over by Mr. Blakey. Those principles of historical criticism which have, of late, been so successfully employed in the elucidation of almost every subject connected with the earlier civilizations, are never put into requisition by our author. In this division of his labours, Mr. Blakey everywhere evinces a better acquaintance with modern writers —with the histories of philosophy and other reputable productions, than with original composition. He has freely availed himself of such writings. Ritter, Fulleborn, Condorcet, De Gérando, Cousin, Stewart, Mosheim, and others, are constantly laid under contribution; they are quoted, not simply in the way of notes to illustrate, confirm, or further elucidate a definite, independent view taken by the writer, but in lieu of such expositions, and as the chief element of the critiques furnished. Hence the accounts of the labours and philosophy of particular men do not present consistent and masterly views of their doctrines, but motley, incoherent collections of opinions. We cannot understand the principle upon which Mr. Blakey has allotted the space which many of the names occupy in his pages. In numerous cases, the notice taken of writers seems to us wholly disproportionate to the character of their labours. For instance, to the account of Socrates and his philosophy, three pages are allotted, whilst seventeen pages are given to an exposition of the mental philosophy of Alfred the Great. These seventeen pages consist of extracts from Sharon Turner's "History of England."

That portion of the work which is devoted to Modern Philosophy, begins with Lord Bacon. In this part we have, in an irregular chronological order, sketches, more or less extensive, of the writings and systems of the most distinguished cultivators of philosophy from Bacon's time to the present, as well as notices of a host of writers of obscure name. As a whole, this division of the work is much superior to the other. The plan is certainly, in its leading features, the same as that pursued in the former part. While, however, almost every chapter betrays dependence upon other modern writers, still the mode of treating the various theories displays a better knowledge of the original works, a more complete grasp of the distinctive peculiarities, spirit, and tendency of these different systems, and we have fuller, more intelligible, and instructive expositions and reviews of their doctrines.

Mr. Blakey has not given a formal and systematic statement of his own philosophical principles; but from the chapters of remarks interspersed throughout the volumes, and from the observations he has offered on the theories of others, we may gain some notion of his own. It is at least evident, in sundry places, what views he does *not* approve and espouse. He seems to be equally opposed to the doctrines of the sensational school, as they have appeared in the writings of Hobbes, Hartley, Priestley, Condillac, Dr. Thomas Brown, James Mill, and Augustus Compte—and to the transcendental or ontological theories, as they have been developed in the productions of Kant, Fichte, Shelling, Hegel, Cousin, and other continental philosophers. Nor is our author less dissatisfied with the speculations of the common-sense school, as they have been expounded by the Scottish philosophers, Reid and Stewart. Mr. Blakey has no sympathy with those philosophies whose tendency is to materialize man's mental nature; he is, on the contrary, a decided supporter of a philosophy that acknowledges the spiritual and spontaneous character of the intellect, and which tends to purify, ennoble, and elevate man's whole being. In our author's observations on the theories of the leading sensationalists, he clearly exhibits the defects and pernicious consequences of this philosophy. It is shown to be one-sided, and wholly incompetent to explain the origin of some of the most important phenomena of our mental nature. Mr. Blakey does justice to our distinguished countryman, John Locke. The exposition given of Locke's philosophy is admirable. He completely frees it from those imputations of a decided sensational tendency, which have, of late, been brought against it, and exposes the misrepresentation or ignorance of some recent critics. Our author has evidently taken pains to understand the different theories of modern German and French philosophers; and the characteristics of these systems are given at considerable length, and with ability and fairness. He examines the nature and tendency of the various continental schools, and points out the unsoundness of their pretensions in a bold, yet candid and philosophical spirit. We cannot concur with all his representations and views of these philosophies. The estimate given of Kant's philosophy, for instance, seems to us partial and incorrect.

Mr. Blakey thus indicates the general character of modern German philosophy:—

"It must always be kept in mind, that it is a unique thing, and like nothing but itself. On a first glance it appears rambling, disjointed, and unconnected, giving the most unlimited range to the imagination and fancy; and though always appealing to the reason or understanding, seems little inclined to submit itself to the sober and rational suggestions of either. But a closer inspection will, in a great degree, remove this impression. We shall be able to perceive a unity of character and design running through the whole German intellect; and that, though systems are widely dissimilar as to their final end or purpose, yet the framework of all is modelled after one fashion, pattern, or type.

"The German mode of philosophizing is radically distinct from ours. We usually commence with analyzing mental faculties and feelings; with instituting inquiries into the *outward* manifestations of mind; and from these draw certain conclusions and inferences. Now this is a very humble and subordinate department of science in the estimation of the German. He has more lofty aspirations, and aims at doing greater things. He plunges into the deepest recesses of what he calls *himself*—his inward and living principle—and categorically demands to know the reasons why it is as it is, and why he is stimulated and goaded on to know the why and the wherefore of his own individual existence, as well as the existence of everything which surrounds him."

He gives the following estimate of that highest manifestation of German Idealism—the philosophy of Hegel:—

"As a mere piece of speculative philosophy, the system of Hegel is absurd and untenable. The absolute idealism he maintained, instead of throwing any light on the origin of our knowledge, tends to envelope it in additional obscurity. He leaves us nothing but a series of *relations;* these constitute the whole universe of mind and matter. There is neither body, nor soul, nor external world; these are all visionary things; but there are certain *relations* among these things which alone are invested with reality, and which are the real elements of absolute existence. He fails, however, to inform us how these relations can arise out of things which do not exist themselves; and by what process they become invested with the attribute of reality from the mere development of the *idea*. None of these things he attempts to explain. Indeed, he leaves the great problems of mental philosophy just where he found them. . . . In a religious point of view, Hegel's theory is equally unsatisfactory. He destroys the personality of the Deity; and, of course, this strikes at the root of all religious doctrines and sentiments. There is no God distinct and apart from the world; everything is merged in the universal *Idea*, or the absolute. The external universe is merely a form of the Divine thought; not different, or proceeding, from the thought, but actually the thought itself."

The third and fourth volumes will be the most valuable to the intelligent general reader. They contain copious and instructive information in reference to the philosophical productions, not only of France and Germany, but of Italy, Belgium, Holland, Spain, Sweden, Russia, America, and other countries, respecting which little was known before in England. No strikingly original systems of philosophy have been produced in any of these nations. Their philosophical writers are either followers of some of the great European sects, or have aimed at combining, with slight modifications, the distinguishing tenets of the philosophy of Germany, France, and England.

As already intimated, we do not regard Mr. Blakey's book as one of the highest order in its department; it is by no means a philosophical history of philosophy. The plan on which the work is written is, in our judgment, radically faulty. But even the plan laid down is not adhered to throughout the work. The execution is also everywhere disfigured by numerous defects. On these and other accounts, we cannot consider it as any very valuable contribution to our existing philosophical literature. There are, nevertheless, two classes of readers to whom, we think, the book may be useful—the *student* entering upon a philosophical course, and the *intelligent general reader*. It may, therefore, with considerable advantage, be introduced into our college libraries, and into the libraries of literary, philosophical, and mechanics' institutions. We hope that, through such channels as these, the work will be extensively read, and thus contribute, in some measure, to create among us a deeper interest in philosophical pursuits, and promote a juster appreciation of their value as a means of educating the national mind to free and vigorous thinking.

The Republican: a Magazine advocating the Sovereignty of the People. Edited by C. G. HARDING. London: J. Watson, Paternoster-row.

WE cannot, as our readers may well imagine, sympathize in every respect with the author of this volume. We return him our hearty thanks, however, for the kind and cordial tone in which he has spoken of our public efforts. There are many articles in this work worthy of a more extended notice than it is possible for us, at this season of the year, to allow. Everywhere the author is calm, intelligent, temperate; and though we are not prepared to approve his purpose, we can conceive

of no form in which it can be exhibited more free from objection.

The Paragraph Bible. London: Religious Tract Society.

We have already noticed this work in parts. It is now complete. We cannot, it is true, commend it to all our readers, because the type is so small as to be unsuitable to old age. But it will be a delightful acquisition to the young, and it is sold at a price within very ordinary means.

The History of a Family; or, Religion our best Support. London: Grant and Griffith, successors to John Harris.

We have been accustomed to regard the establishment at the corner of St. Paul's-churchyard, whence this little volume has emanated, with peculiar satisfaction and gratitude. It has certainly produced many volumes of high value for the use of young persons. We regret that we cannot as heartily commend this production. We do not despise the aid of fiction for the young, but we think this little work is altogether too much of a novelette for their profitable perusal. In other respects its intention and execution are very respectable.

The Second English Reader. Edited by the Rev. G. D. Abbott, Author of the New English Spelling Book. London: Taylor, Walton, and Maberly, Upper Gower-street.

The selection of books for children is a very important part of modern education, and reviewers are therefore bound to exercise considerable discrimination in what they recommend. We have examined this book with care, and have witnessed the eagerness with which our children, after a little prelibation, have desired to feast upon it more fully. In some selections, as in "The Rich Man and the Poor Man," children have hardly been kept enough in view. But these are exceptions, and the volume is really very capital. "Evenings at Home," have furnished several pieces, already pretty well known. "The old Eagle Tree," "Be kind to your Mother," "Confession, or the way to Restore Peace of Mind," "The Sleigh Ride," "Trials of the Whale Fishery," "Learn to say No," "Leaving Home," "The Great Marriage Feast," "The Consequences of Idleness," "Advantages of Industry," &c., &c., are transatlantic, and give an air of novelty to the work. But there are also selections from Jane Taylor, Mary Howitt, Montgomery, Johnson, and others, which keep up the due proportion of the Cis-atlantic. There is nothing questionable in taste or morals, and no tone of flabby sensibility about the extracts. All has a sound, virtuous, noble, and religious tendency. The work may be relied on.

The Reviewer acknowledges also:—*The Life of Napoleon Buonaparte.* Religious Tract Society.—Succinct and Christian. The young may peruse it with advantage.——*Recreations, Physical and Mental, &c.; a Lecture, by Thomas Aveling.* London: Snow, Paternoster-row.—The advice put forth in this volume is suitable, judicious, and practical. It will promote many of those objects which every Christian parent has most at heart. ——*D'Aubigné's Protector.* A new edition.—It is unnecessary to speak of this work; it is already well-known. The present edition, clear, cheap, and portable, merits peculiar favour.——*A Psalm for the Day; or, Divine Prescriptions in Time of Cholera.* By the Rev. John Cumming, D.D. London: Arthur Hall and Co., Paternoster-row.—A beautiful and useful volume from Dr. Cumming's indefatigable pen. We have read it with pleasure and interest.——*The Death-blow to Man Midwifery.*—We cannot discuss this subject in our columns.——*Select Portions of the Holy Scripture for Public Worship.* Arranged for chanting, by John G. Wigg.—In our last number we expressed our opinions on the general subject of Dissenting sanctuary music. This little volume appears to us useful and well arranged.——*A Sermon suggested by the Death of Dr. Hamilton.* By W. Leask. London: Ward and Co., Paternoster-row.——*The Duty of the Church of Christ to the Sunday-school.* By Mrs. Davids.——*Sunday-school Magazine for Teachers.*——*An Address at the Funeral of the Rev. Michael Castleton.*——*Letters on Church-rates, Melbourne, Cambridgeshire.*—— *The Bible Rights of the Slave.*——*Christianity contrasted with Clericalism.* By Thomas Dunn.——*None but Jesus.* By Jabez Burns, D.D.——*Daily Manna for Christian Pilgrims.* Religious Tract Society.—— *Three Months in Power; a History of my Political Conduct, &c.* By A. de Lamartine.——*True Manhood; a Lecture, by* William Leask. London: Snow, Paternoster-row.——*The Bible Class Magazine.* Sunday-school Union.——*Parental Comfort in Parental Sorrow.* By the Rev. John Edwards. London: Snow, Paternoster-row.——*The Sunday-school Teacher's Class Register for* 1849.——Our space peremptorily forbids an attempt to discriminate between the merits of the above various publications. They are, speaking generally, recommended to our readers.

LITERARY MISCELLANY.

Chateaubriand's Glimpse of the Last Days of the Ancient Regime.—Feeling that death was dragging them by the leg, the aristocracy made haste to quaff double draughts of pleasure and luxury. Each day produced some new extravagance. Grimond de la Reyniere gave his Homeric suppers in a room lined with black, and furnished with hangings studded with silver tears. Count d'Artois tried on his celebrated inexpressibles, so tight that he was obliged to have the assistance of three men to lift him up into the air and shake him into them. The Marquis de Sade ran about the streets at night in quest of women to dissect alive. The last abbés were hopted at the theatre, and the last actress at church. On their part, the *farauds* and the *catogans* returning from playing at tennis, at the Half-Moon of the Boulevard St. Antoine, defying the horse patrol, began to break the lamps adorned *fleur-de-lis*. Our young and haughty Breton dashed unmercifully through the cobwebs of the gallant spiders of the opera, without leaving either wings or legs behind; and over the flowery hedges of Trianon he could observe, without danger to his heart, the nocturnal festivities of the Austrian Queen. He was once invited to follow the chase in one of his Majesty's carriages. Perhaps that was the day on which he saw Louis XIV. drop a paving-stone, laughing the while, upon the body of one of his guards who had fallen asleep. All the society of that time, who had still a head upon their shoulders, passed before his eyes—heroes, villains, lacqueys, citizens—all the guillotined of later years. He dined with Mirabeau—he caroused with Mirabeau. Mirabeau, in return, looking him in the face, clapped his hand upon the shoulder of the young lieutenant, which he well nigh dislocated. "I fancied that I felt the claw of Satan," says he. Mirabeau at table—boisterous, nervous, tearing his lace ruffles—was almost as fine as Mirabeau in the tribune. He drank like Bassompierre; he laughed like Boreas. Chateaubriand never took his eyes off him; and he was no doubt already engraving on his memory those vigorous lines in which he was afterwards to draw the portrait of "that great man, and that great rogue," as M. de Conde called him. "Mixed up by the irregularities and the accidents of his life in the greatest events, and in the society of criminals, ravishers, adventurers, Mirabeau, tribune of the aristocracy, deputy of the democracy, was a compound of Gracchus and Don Juan, of Catiline and of Guzman d'Alfarache, of Cardinal de Richelieu and Cardinal de Retz, of the *roué* of the Regency and the savage of the Revolution; and, added to this, he had something of his own. His ugliness, laid upon a ground of beauty peculiar to his race, produced a sort of mighty figure of Michael Angelo's Last Judgment. The seams left by the small-pox on his face looked rather like scars caused by fire. Nature seemed to have moulded his head for empire and the gallows, chiselled his arms for coercing a nation, or for carrying off a woman. When, fixing his eyes upon the people, he shook his bushy hair, he stopped their movements; when he lifted his great hand, and showed his nails, the rabble ran about furiously. During the tremendous uproar of a sitting, I have seen him in the tribune gloomy, ugly, motionless, reminding you of Milton's Chaos, shapeless and impassible amidst its confusion."—*Introduction to the Memoirs of Chateaubriand, translated for Colburn's Standard Library.*

Books for the Fire.—Young readers—you whose hearts are open, whose understandings are not yet hardened, and whose feelings are neither exhausted nor encrusted by the world, take from me a better rule than any professors of criticism will teach you! Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful, may after all be innocent, and that may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others? and disposed you to relax in that self-government without which both the laws of God and man tell us there can be no virtue, and consequently no happiness? Has it attempted to abate your admiration and reverence for what is great and good, and to diminish in you the love of your country and your fellow-creatures? Has it addressed itself to your pride, your vanity, your selfishness, or any other of your evil propensities? Has it defiled the imagination with what is loathsome, and shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has implanted in the human soul? If so—if you have felt that such were the effects that it was intended to produce—throw the book in the fire, whatever name it may bear on the title-page! Throw it in the fire, young man, though it should have been the gift of a friend; young lady, away with the whole set, though it should be the prominent furniture of a rosewood bookcase.—*Southey.*

English Residents Abroad.—It is a strange thing that we cannot agree amongst ourselves in settlements which we select for our own convenience, and where it is so essential to our comfort to promote cordiality and good-fellowship. But an Englishman carries with him, wherever he goes, two obstinate antipathies: first, a disrelish, or contempt, for everything that is *not* English; second, a freezing suspicion and distrust of everything that *is*. He moves in a repellant atmosphere, shuts himself up in a crust of prejudices, and has a way of disdaining the people, whose resources he has come to eat up, and at the same time of shunning his own countrymen, which is irreconcilable with common sense. He dislikes the French because they are French, and avoids the English because they are English. Such is literally the logic of his national aversions. In places like Avranches, which are selected on the common ground of cheapness, this latter antipathy shows itself in its most unworthy aspect. An Englishman will have it believed that everybody has come there for economy,—except himself; and his conduct implies a sort of superiority over them which must be unintelligible to people like the French, who never suffer such considerations to interfere with their sympathies, or interrupt the flow of social intercourse. The prevailing occupation of a community that thus sits in judgment on itself is scandal of the meanest kind. Each individual seems to think the depreciation of other people's character indispensable to the elevation of his own. He shines by the force of contrast. He makes out his case, not upon its own merits, but by damaging the case of the gentleman over the way. Next-door neighbours supply the whole business of life. They cannot dress, dine, walk, without being exposed to an incessant inquisition. Habitual defamation gradually splits up the little colony into factions that have their distinct circles, holding no intercourse with the rest, and waging against each other that bitterest of all species of warfare, which, not content with open manifestations of derision and hostility, penetrates to the secrets of households, and strikes its shafts into the core of domestic life.—*Bentley's Miscellany for November.*

Christianity Defensible, but not its Alloys.—Among men of intellectual vigour—I will not say the majority, but undoubtedly a very large portion, are only withheld from open infidelity by giving up their thoughts entirely to the business of this world, and turning away with a compromising indifference from serious inquiries about religion. In such a state of things, it becomes the imperative duty of all who love the truth in Christ to purge it, as far as they can, from the alloy which it may have contracted in the course of ages, through the admixture of human conceits, and which renders it irreconcileable with the postulates of the intellect. This is, indeed, a very delicate work, accompanied with many risks, and many will go astray in attempting to accomplish it. But still it must be done. The men of our days will not believe unless you prove to them that what they are called upon to believe does not contradict the laws of their minds, and that it rests on a solid, unshakeable foundation. We cannot arrest the winds or the waves; nor can we arrest the blasts and tides of thought. These, too, blow and roll where they list. We may, indeed, employ them both, but, to turn them to account, we must suffer ourselves to be impelled and borne along with them, without fainting at the thought of the perils we may have to encounter, and in the hope that, with the help of our heavenly compass, we may render those tumultuous elements subservient to the good of mankind.—*Rev. Julius Charles Hare.*

England in 1685.—Could the England of 1685 be by some magical process set before our eyes, we should not know one landscape in a hundred, or one building in ten thousand. The country gentleman would not recognise his own fields. The inhabitant of the town would not recognise his own street. Everything has been changed but the great features of nature, and a few massive and durable works of human art. We might find out Snowdon and Windermere, the Cheddar Cliffs and Beachy Head. We might find out here and there a Norman minster, or a castle which witnessed the wars of Roses. But with such rare exception, everything would be strange to us. Many thousand of square miles which are now rich corn-land and meadow, intersected by green hedgerows, and dotted with villages and pleasant country seats, would appear as moors overgrown with furze, or fens abandoned to wild ducks. We should see straggling huts built of wood and covered with thatch, where we now see manufacturing towns and seaports renowned to the farthest end of the world. The capital itself would shrink to dimensions not much exceeding those of its present suburb on the banks of the Thames. Not less strange to us would be the garb and manners of the people, the furniture and the equipages, the interior of the shops and dwellings. . . . In France, Germany, and the Netherlands, armies such as Henry IV. and Philip II. had never employed in time of war were kept up in the midst of peace. Bastions and ravelins were everywhere rising, constructed on principles unknown to Parma or Spinola. Stores of artillery and ammunition were accumulated, such as even Richelieu, whom the preceding generation had regarded as a worker of prodigies, would have pronounced fabulous. No man could journey many leagues in those countries without hearing the drums of a regiment on march, or being challenged by the sentinels on the drawbridge of a fortress. In our island, on the contrary, it was possible to live long and to travel far without being once reminded, by any martial sight or sound, that the defence of nations had become a science and a calling. The majority of Englishmen who were under twenty-five years of age had probably never seen a company of regular soldiers. Of the cities which in the civil war had valiantly repelled hostile armies, scarce one was now capable of sustaining a siege. The gates stood open night and day. The ditches were dry. The ramparts had been suffered to fall into decay, or were repaired only that the townsfolk might have a pleasant walk on summer evenings. Of the old baronial keeps, many had been shattered by the cannon of Fairfax and Cromwell, and lay in heaps of ruin, overgrown with ivy. Those which remained had lost their martial character, and were now rural palaces of the aristocracy. The moats were turned into preserves of carp and pike. The mounds were

planted with fragrant shrubs, through which spiral walks ran up to summer-houses adorned with mirrors and paintings. There were still to be seen, on the capes of the sea-coast, and on many inland hills, tall posts surmounted by barrels. Once those barrels had been filled with pitch. Watchmen had been set round them in seasons of danger; and, within a few hours after a Spanish sail had been discovered in the Channel, or after a thousand Scottish moss-troopers had crossed the Tweed, the signal-fires were blazing fifty miles off, and whole counties were rising in arms. But many years had now elapsed since the beacons had been lighted; and they were regarded rather as curious relics of ancient manners, than as parts of a machinery necessary to the safety of the State.—*Macaulay's History of England.*

The Trial of Baxter.—When the trial came on, a crowd of those who loved and honoured Baxter filled the court. . . . Two Whig barristers of great note, Pollexfen and Wallop, appeared for the defendant. Pollexfen had scarce begun his address to the jury when the Chief Justice broke forth, "Pollexfen, I know you well. I will set a mark upon you. You are the patron of the faction. This is an old rogue, a schismatical knave, a hypocritical villain. He hates the Liturgy. He would have nothing but long-winded cant without book;" and then his lordship turned up his eyes, clasping his hands, and began to sing through his nose, in imitation of what he supposed to be Baxter's style of praying—"Lord, we are thy people, thy peculiar people, thy dear people." Pollexfen gently reminded the court that his late Majesty had thought Baxter deserving of a bishopric. "And what ailed the old blockhead then," cried Jeffreys, "that he did not take it?" His fury now rose to madness. He called Baxter a dog, and swore that it would be no more than justice to whip such a villain through the whole city. . . . Baxter himself attempted to put in a word, but the Chief Justice drowned all expostulation in a torrent of ribaldry and invective, mingled with scraps of "Hudibras." "My lord," said the old man, "I have been much blamed by Dissenters for speaking respectfully of bishops." "Baxter for bishops," cried the Judge, "that's a merry conceit indeed. I know what you mean by bishops—rascals like yourself, Kidderminster bishops, factious, snivelling Presbyterians." Again Baxter essayed to speak, and again Jeffreys bellowed, "Richard, Richard, dost thou think we will let thee poison the court? Richard, thou art an old knave. Thou hast written books enough to load a cart, and every book as full of sedition as an egg is full of meat. By the grace of God I'll look after thee. I see a great many of your brotherhood waiting to know what will befal their mighty don. But, by the grace of God Almighty, I will crush you all." . . . The noise of weeping was heard from some of those who surrounded Baxter. "Snivelling calves!" said the judge.—*Macaulay's History of England.*

The Freehold Franchise.—How many earnest men have wasted their time in agitating, lecturing, and petitioning for an extension of the franchise, forgetting, or not knowing, that the portals of the constitution are open to all who make a field or a freehold cottage their savings' bank! Why should an Englishman henceforth supplicate Parliament, in vain, to grant him a vote, when he may owe to his virtuous prudence and economy his own enfranchisement? The cost of a single pint of beer a day, from the date of the promulgation of the "People's Charter" to the present time, amounts to more money than would buy a county qualification. We hear much of the power which the Chandos clause gives to the landowners, by conferring votes upon their dependent tenants-at-will. By a Parliamentary return, moved for by Mr. Williams in 1847, we learn that the occupying tenants of £50 and upwards a year, upon the county registers for England and Wales, numbered altogether only 108,000. The money expended each year upon gin alone would buy as many 40s. freeholds as to counterbalance all the farmers' votes.—*Reformer's Almanack for* 1849.

State of Trade in the Manufacturing Districts of Lancashire.—It is gratifying to state that the condition and prospects of all engaged in the cotton manufactures of Lancashire, both employers and operatives, are daily becoming more bright and cheering. The great mass of the working population had long suffered intense distress and privation, and throughout their painful and arduous struggles—perhaps unexampled in the history of the country—they exhibited a patience and moral endurance which proved, beyond all controversy, that the operative classes of Lancashire of the present day are a far superior and better educated class of people than that which plunged into tumults and turnouts a dozen years ago. The riot and insubordination committed in the present year were the acts of the very lowest class in society. It is pleasing to observe that all disquietude has passed away from the district, and that the loom, the shuttle, and the forge are now in active requisition. The mills are in full employment, working as early and late as the law will allow. Spinners and manufacturers are well employed, with contracts extending into the coming year; the prices of yarns and goods are advancing, but this advantage to producers is forestalled by the Liverpool holders of cotton, who advance the raw material as the prices of manufactures advance. We may add also, that drapers are replenishing their stocks, latterly kept as bare as possible, and that the home market generally is assuming a most encouraging appearance.

It is stated that M. Guizot is in such straitened circumstances that he has accepted a situation connected with a library belonging to the Bedford family.

Sedition and Blasphemy.—On Tuesday week, at Liverpool Assizes, the following case came on for trial:—Charles Bowker, a man of genteel appearance, was indicted for having at Heywood, on the 13th of August, uttered a false, scandalous, seditious, and blasphemous speech. From the evidence, it appeared that on Sunday morning, the 13th of August, the prisoner addressed a large meeting of Chartists in the market-place at Heywood. After reading a hymn from a Wesleyan hymn-book, he proceeded to denounce all sects of religionists, and charged them with preaching blasphemy if they preached according to their Bibles and Prayer-books. "If," said he, "I had a black coat, a white handkerchief, and fine linen, I might have as wealthy a situation as any of them. I come here to do good as Christ did good, and why should we not shed blood for the good of others? I say shed blood, and do it effectually, and be determined. There is Lord John Russell, Sir Robert Peel, the Duke of Wellington, and Lord Nelson—have they not shed blood, and why not we? We cannot keep ourselves clean, or get a cup of tea, or a bit of bread, without being taxed; and, but for these taxes, we need only work for three months in the year, and we could sail for the other nine months on the lakes, and see the beautiful scenery of nature, which God has ordained for us, and be a happy people." Being cautioned by a police-officer, he said he was preaching the Gospel and the Word of God, and he had as much right to do so as those blasphemous priests opposite (pointing to the chapel). He then went on to say, that "if God was pleased with the shedding of Christ's blood, let them shed blood to redeem his people from under the oppressing hand of wicked men, such as Lord John Russell, Sir R. Peel, and all the rest of the aristocratic thieves and murderers." He added, "I would wish to gain the rights of the people without the shedding of blood or destroying of property; but, if they cannot be gained without, let us at once unanimously agree, and assemble together to fight manfully for our rights and privileges; to clear and destroy our enemies and oppressors; and to take and devour everything before us: this is the will of God concerning those that oppress his children." The defence was, that the speech had been greatly distorted by the mode in which it was taken down, a police-officer having attended and furnished evidence of it. The prisoner was found "Guilty," and sentenced to two years' imprisonment.

GLEANINGS.

Hats were first manufactured in England by Spaniards, in 1510. Before that time, both men and women wore close-knit woollen caps.—*Stowe.*

Tax on Newspapers in Prussia.—A royal decree takes off the stamp-duty on newspapers, both Prussian and foreign, from the 1st of January next.

Old Sayings Set Right.—"There's no rose without a thorn." "Yes, there is: there's the *primrose.*"——"It is not good for man to be alone." "Yes, it is: when he has only dinner enough for one."

Holden's Dollar Magazine, (New York,) says:—"The revolutions of Europe, the potato-rot, and the increase of population, have sent over to this country whole flocks of patriots, paupers, painters, poets, paddies, and players."

Rumoured Retirement of Jenny Lind from the Stage.—We have the best authority for stating that this gifted artist will appear no more upon the stage. In a letter to the daughter of the Bishop of ———, she writes to the effect that as she has made up her mind to relinquish her theatrical career, she will be enabled to gratify her desire to pay her long-promised visit."—*Sunday Times.*

Ladies' Fancies.—Our fair friends, who had worn for some time a droll outer garment—a sort of cross between a pelisse and a pea-jacket, with a dash of a shawl to boot, have now got something else, of the same family, which they call a *poncha!* Here is the receipt for making it:—First, take a blanket; secondly cut a hole in the middle; then pop your head through—and you are "in the fashion!"—*Gateshead Observer.*

An Indian Princess about to visit Queen Victoria.—There are in New York two interesting young Indian girls—one of the Mohigan tribe, about twelve years of age; and the other a beautiful maiden of seventeen, a princess of the Chippewa tribe, with jet black hair three feet long, who has arrived here with a view of visiting England to pay her respects to Queen Victoria, whom she appears fully resolved to see before she returns to her native place.—*New York Paper.*

Value of Parisian Mud.—Mud, as an article of trade, is a queer one; but the mud of Paris is worth £20,020 sterling per annum to the city, while, after collection, and sold retail, it comes to £144,000. In 1823 the city of Paris only sold their mud for 75,000f., in 1831 for 166,000f., while now it has risen to 500,500f. But the profit is not so prodigious as may at first seem, for though the contractor buys for £20,020, and sells for £144,000, yet he has still to keep the streets of Paris clean.

A Novel by Lamartine.—The announcement of a new work—and a novel, too—by Lamartine, certainly has created some surprise. The work has been written for some time: the knowledge of this fact has been salutary, inasmuch as it has saved us whole columns of wonder in the newspapers about the when, where, and how of its composition. It is, according to the opinion of competent judges, the *chef d'œuvre* of the poet, and is supposed to be the history of his own early struggles and aspirations, Raphaël, the hero, being his own delineation. The work was not intended to be printed until after the death of the poet; but the want of money, and the temptation of 40,000f.—a pretty round sum for one small volume—were arguments which the *girouette qui tourne quand meme il n'y a pas de vent* was totally unable to resist.—*Paris Correspondent of the Atlas.*

A line of packets between Dublin and New York, to be called the *Shamrock* line, will henceforward sail regularly.

The Emperor of Russia has presented to Sir W. Snow Harris, F.R.S., a magnificent ring, set in diamonds, and embellished with the imperial cypher.

Louis Napoleon lost many votes in the southern departments through their having been written "Lugi Bompar," which in the southern dialect means Louis Buonaparte. In the Eastern departments, likewise, the name having been written "Ludwig Poubarte."

A Paris caricature represents Louis Philippe receiving a kick from Lamartine, who is receiving one from Cavaignac, who is in turn kicked by Louis Napoleon; then comes a scroll, "To be continued."

The names of all persons convicted of drunkenness are read every Sunday from the altars of the Roman Catholic churches in Limerick.

A dentist of Durham has lately used gutta percha for the manufacture of sets of gums for artificial teeth.

There is a story current, that when the present Pope was a youth, and in the Guardia Nobile at Rome, he fell deeply in love with a beautiful English girl. She refused his suit, although he was handsome, young, and noble, on account of the difference of religion, and he took the matter so much to heart that he retired to a convent, became an ecclesiastic, and eventually Pope.

Pronunciation of Oriental or East Indian Names.—The vowels alone need be attended to, and they are pronounced as those of the Italian language. Thus, the English vowels take for their corresponding Eastern sounds—*a*, as a in the English word far; *e*, as e in set; *i*, as i in pit; *j* (for j is a vowel in Italian and in all Oriental tongues), as double e in fee; *o*, as o in robe; *u*, as double o in poor. Thus Kaubul is properly sounded as Kobool; Shujah as Shooyah, the double e of the j having the sound of y when preceding a vowel; the Punjaub as Poonyob; Hindustan, as Hindoostan; Maharajah, as Marharráyáh, and so on.

POETRY.

CHRISTMAS—SONG OF THE YEAR.

My time is not yet come, kind friends, but it approaches now,
The ice, I feel, is in my veins, the frost is on my brow;
Yet let me, ere I go, beseech that every discord cease,
And though we *met* in war and blood, yet let us *part* in peace.

And on this Christmas night, kind friends, this merry Christmas night,
Let every heart be well disposed, let every face be bright;
And be to *hearing ears* my prayer that every discord cease,
And though we met with angry words, yet let us part in peace

And let the rich man generous be, and be the poor content,
And see that every action done, be kind, and kindly meant.
And be to *feeling hearts* my prayer, that every discord cease,
That though we met with swor and gun, we part this night in peace.

There'll be need of all kind-heartedness in the days my eyes disclose,
For there are rendings to be made, as well as wounds to close.
Religion must in *freedom* tread, *unholy bonds* must cease;
So as there *may* be anger yet, why, let us part in peace.

There'll be some for progress striving, friends, and some would press them back;
But stumbling-blocks must be removed from this great onward track.
You see there'll be great cause for love; so lest, then, love should cease,
We'll make the most of what we have, and part this night in peace.

So pledge me, all ye rich, in wine—and pledge, ye poor, with zeal,
And let the hearts with which you pledge be lusty, kind, and real,
That Freedom, Love, Religion reign, and every discord cease,
That men may kindly live, as now, we part this night in peace.

CHRISTMAS TIME; OR, BEE AND BEETLE.

Bee and beetle, gnat and fly,
Imps of insect jollity;
Humming, booming, twanging horn,
Some at night and some at morn;
How is it ye are not here
At this tinkling time of year?
How is it ye do not chime
Merry bells at Christmas-time?

Bee and beetle, gnat and fly,
Ere the wintry season die,
They are gather'd to their homes
Long before old Christmas comes,
Else no doubt but now they'd ring
Pleasant peals of buzzing wing;
For they could not choose but chime
Joyously at Christmas-time.

Bee and beetle, gnat and fly,
Though it be ye are not nigh,
Yet we partly owe to you
That our Christmas mirth is true;
Haply, if ye had not been
When the earth was fresh and green,
Fainter now had been the chime
Of our merry Christmas-time.

Bee and beetle, gnat and fly,
Though ye are dead ye are poetry;
And whatever makes a part
Of the movements of the heart,
Lives for ever, and is near
At all seasons of the year;
Therefore, now, ye help the chime
Of our merry Christmas-time.

Bee and beetle, gnat and fly,
Back ye are coming by and by;
Coming with your twangs and hums,
Insect-trumpets, insect-drums;
Who shall say the thought of this
Aids not our festivities?
Who shall say ye make no chime
At our merry Christmas-time?

Wendover, Bucks. J. S.

[Advertisement.]—Galvanism.—The following is extracted from the *Court Journal* of January 29:—"It is now about four years since we informed our readers, it was to be regretted galvanism was not more extensively used as a remedial agent. We have every reason to believe that our advice was attended to; for in a comparatively short time, Mr. Halse's residence was crowded with the *élite* of fashion, and their less fortunate fellow-sufferers; and we feel confident, judging from the astonishing remedial effects it has produced on ourselves, after all kinds of medicine and hydropathy had failed to impart any benefit, that the public will thank us for our recommendation. We were delighted to notice, a short time since, that Mr. Halse was patronised by the Lord Bishop of London and Sir Charles Clark, his lordship's physician. Mr. Halse's great reforms in the galvanic apparatus, and his improved methods of application justly entitle him to rank as the head of his profession. We again recommend our readers to give galvanism a fair trial. Mr. Halse's residence is at 22, Brunswick-square, London.]

BIRTHS.

Dec. 17, at 8, Elder-street, Edinboro', Mrs. THOMAS PRINGLE CALDWELL, of a daughter.

Dec. 20, at Hadleigh, Suffolk, the wife of the Rev. J. LYON, of a son.

MARRIAGES.

Dec. 20, at the Tabernacle, Greenwich-road, by the Rev. G. Rose, of Bermondsey, Mr. GEORGE TORR, of Deptford Lower-road, to Miss ELIZABETH JACKSON, of Bethnal-green.

Dec. 21, at All Soul's Church, Marylebone, by the Rev. W. P. Wigram, UNWIN HEATHCOTE, Esq., of Lincoln's-inn, barrister-at-law, only son of S. H. U. Heathcote, Esq., of Shephalbury, Herts, to FRANCES MARIA, third daughter of the Right Hon. Sir J. WIGRAM, Vice-Chancellor.

Dec. 21, at the Congregational Chapel, Henley-on-Thames, by the Rev. J. Rowland, Mr. GEORGE FULLER to Miss KNIGHT.

Dec. 22, at Union Chapel, Aldborough, Suffolk, by the Rev. J. Mathews, Mr. KIRBY, of Woodbridge, to Miss MATILDA WAINWRIGHT, of Aldborough.

Dec. 24, at the Independent Chapel, Ponder's End, by the Rev. J. Lockyer, M. VAN EMDEN to Mrs. M. BROWN, widow, both of Ponder's End.

Dec. 26, at Islington Chapel, by the Rev. B. S. Hollis, the Rev. CLIFFORD HOOPER, minister of Dereham, Norfolk, to CLARISSA SOUTHWOOD, eldest daughter of S. STOCKER, Esq., of Islington.

Lately, at the Independent Chapel, Appledore, by the Rev. J. Clapp, Mr. J. J. PEARCE, of Bristol, to Miss JANE F. WILLIAMS, of Appledore.

DEATHS.

Dec 16, at Hertford, in a fit of apoplexy, in her 49th year, MARY, the beloved wife of the Rev. S. WHITEHEAD, Baptist minister, of Hertford.

Dec. 16, at Thrapstone, in his 64th year, Mr. HENRY COLLIER, bookseller, &c. He had been a member of the Baptist church in that place for a great number of years, during the last twenty of which he had discharged the office of deacon.

Dec. 18, at Well-street, Hackney, after only twenty-four hours' illness, aged 66 years, EADY, widow of the late I. BOOTH, Esq., of Hackney.

Dec. 19, in her 25th year, sincerely loved and regretted by all her friends, MARY ANNE MARTHA, wife of Mr. S. WYATT, of Tottenham, Middlesex, and eldest daughter of Charles Rose, late of the city of Gloucester.

Dec. 20, at High Wycombe, Bucks, aged 15 years, MARY LEE, youngest daughter of the Rev. J. H. THOMAS, Baptist minister, Milford Haven.

Dec. 24, at Champion-grove, Camberwell, ELIZA, the beloved wife of the Rev. E. PROUT.

MONEY MARKET AND COMMERCIAL INTELLIGENCE.

CITY, TUESDAY EVENING.

The market for English securities has been generally firm and buoyant this week. In Consols, the transfer books being closed, the dealings in that security have been entirely on speculation. The quotations, notwithstanding the small amount of business done, have been the average price. The occurrence of two consecutive holidays, and the absence of many speculators from town, has caused the market to assume a rather dull appearance, and little or nothing worth noting has taken place. The quotations, at the close of business on the Exchange this evening stood as follows:—

Three per Cent. Consols, 88 to ½. Bank Stock, 190 to 192. Reduced Threes were 88. Three-and-a Quarter per Cents., 88½ to ¾; Long Annuities, 8 11-16; India Stock, 239 to 240; India Bonds, 36s. to 39s. premium. Exchequer Bills, 40s. to 43s. premium. South Sea Stock was done at 96¾.

A large amount of business has been transacted in the Foreign Funds during the past week. Peruvian Bonds have greatly improved, and have been for days at the top of the list. This is owing to an official announcement of an arrangement between the bondholders and the Peruvian Government having at last been formally proposed by the latter. Mexican stock has greatly improved, as have also all other Foreign securities.

The Railway Market has been quite animated, and altogether shares have much improved. The extreme prices establish a rise of about £3 in North-Western, 1¾ in Caledonian, ¾ in Eastern Counties, 4¼ in Great Western, 1¼ in South-Western, 4 in Midland, 1 in North British and South-Eastern, 1¼ to 2 in Northern of France and Boulogne and Amiens, and so with the rest. The demand for French shares has been particularly brisk, and generally there is a more favourable feeling towards railway investments.

The suspension of payment by Messrs. Capper, Nephews, in the provision trade, is said to involve liabilities to the amount of £40,000. This was, some few years since, the leading firm in its peculiar branch, and was reputed very wealthy.

Our Market reports this week are rather meagre from the occurrence of the Christmas holidys. The condition of the markets for colonial produce has been transacted privately. Sugar, coffee, and cotton have been dearer, and spirits and cochineal have realised fuller rates. Tea, rice, and pepper have realised about previous rates. Metals have been in more request. Pimento and tallow rather dull. Corn has been cheaper. In provisions a fair business has been done at moderate prices. The colonial markets closed last week for the holidays, and will re-open on the 2nd of next month.

THE GAZETTE.

Friday, Dec. 22.

BANK OF ENGLAND.

An account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Saturday, the 16th day of Dec., 1848.

ISSUE DEPARTMENT.

	£		£
Notes issued	27,982,125	Government Debt	11,015,100
		Other Securities	2,984,900
		Gold Coin & Bullion	13,474,216
		Silver Bullion	507,909
	£27,982,125		£27,982,125

BANKING DEPARTMENT.

	£		£
Proprietors' Capital	14,553,000	Government Securities (including Dead Weight Annuity)	13,229,012
Rest	3,376,688	Other Securities	10,669,617
Public Deposits (including Exchequer, Savings' Banks, Commissioners of National Debt, and Dividend Accounts)	7,908,643	Notes	11,246,410
Other Deposits	9,249,649	Gold and Silver Coin	807,74
Seven-day and other Bills	964,806		
	£36,052,786		£36,052,786

Dated the 21st day of December, 1848.

M. MARSHALL, Chief Cashier.

BANKRUPTCIES ANNULLED.

EDMONDSON, JOHN, Warrington, Lancashire, miller, Dec. 11.

NORTON, WILLIAM, Penzance, Cornwall, ironmonger, Dec. 21.

OPENSHAW, RICHARD WALKER, Birkenhead, wine and spirit merchant, Dec. 20.

BANKRUPTS.

BOULTON, JOEL, Tooley-street, Southwark, baker, Dec. 30, Feb. 3: solicitor, Mr. Sprigge, Basinghall-street.

GLADSTONE, GEORGE JOSEPH, Brunswick-street, Blackwall, builder, Jan. 1, Feb. 5: solicitors, Messrs. Roy, Lothbury.

HALL, JOHN, jun., Shrewsbury, timber merchant, Jan. 10, 30: solicitors, Mr. Gordon, Shrewsbury; and Mr. Hodgson, Birmingham.

HALL, JOHN, Shrewsbury, timber merchant, Jan. 10, 30: solicitors, Mr. Hodgson, Birmingham.

HILL, THOMAS, Redditch, Worcestershire, builder, Jan. 11, Feb. 8: solicitors, Messrs. Browning, Redditch, and Hodgson, Birmingham.

HOBSON, JAMES, and HOBSON, CHARLES, Waltham Abbey, Essex, stone masons, Dec. 28, Feb. 1: solicitor, Mr. Atkinson, Carey-street.

JACKSON, JOSEPH, jun., Shelfield, Staffordshire, miller, Jan. 9, Feb. 13; solicitors, Messrs. Duignan and Hemmant, Walsall.

MILLWARD, EDMUND, Cambridge, coach builder, Jan. 1, Feb. 5: solicitors, Messrs. Baddeley, Leman-street, Goodman's-fields; and Mr. King, Cambridge.

PAINE, DUKE, Worthing, Sussex, auctioneer, Dec. 30, Feb. 10: solicitors, Rodgers and Pagden, King-street, Cheapside.

RANSFORD, JOHN, Leamington Priors, Warwickshire, ale merchant, Jan. 11, Feb. 7: solicitors, Mr. Heath, Warwick; and Messrs. Motteram and Co., Birmingham.

ROBINSON, GEORGE, South Audley-street, Grosvenor-square, licensed victualler, Jan. 2, Feb. 6: solicitor, Mr. Moon, Adam-street, Adelphi.

SCOTT, JOHN, Devonport, silversmith, Jan. 2, 24: solicitors, Mr. Penkivil, West-street, Finsbury-circus, London; Messrs. Beer and Rundle, Devonport; and Mr. Stogdon, Exeter.

THOMAS, SAMUEL JOHN, London-road, Southwark, surgeon, Dec. 29, Feb. 2: solicitor, Mr. Foord, Pinners'-hall, Old Broad-street.

WILLIAMSON, CHARLES, Manchester, starch manufacturer, Jan. 5, Feb. 1: solicitors, Mr. Abbott, Lincoln's-inn-fields; and Mr. Slater, Manchester.

SCOTCH SEQUESTRATIONS.

BRUCE, ALEXANDER, Fraserburgh, shipmaster, Dec. 23, and Jan. 16.

M'DOUGALL, JOHN, Glasgow, dyer, Dec. 29, and Jan. 30.

MACKENZIE, THOMAS, Beauly, innkeeper, Dec. 27, and Jan. 20.

WILSON, JAMES, Irongray, Kirkcudbrightshire, insurance broker, Dec. 28, Jan. 18.

DIVIDENDS.

J. Y. Betts, Cardiff, Glamorganshire, grocer, third div. of 1¼d. (in addition to 7s. 7½d. already paid); Dec. 27, and any subsequent Wednesday, at Miller's, Bristol—W. Clunes, Brydges-street, Covent-garden, pawnbroker, div. of 9s.; Dec. 20, and any subsequent Wednesday, at Follett's, Sambrook-court—G. Hesketh, Manchester, straw bonnet dealer, first div. of 2s. 6d.; Dec. 26, and any subsequent Tuesday, at Fraser's, Manchester—W. Hulme and T. Braggard, Liverpool, rope manufacturers, first div. of 5s. 5d.; Dec. 18, and any subsequent Monday, at Bird's, Liverpool—J. Leadbeater, Manchester, merchant, third div. of 3¼d.; Dec. 26, and any subsequent Tuesday, at Fraser's, Manchester—J. Lovesey, Cheltenham, librarian, first div. of 7s. 6d.; Dec. 27, and any subsequent Wednesday, at Miller's, Bristol—J. Oldham, Wood-street, Cheapside, silk warehouseman, div. of 8d.; Dec. 20, and any subsequent Wednesday, at Follett's, Sambrook-court—H. Penman, Sunderland, ironmonger, first div. of 6d.; Dec. 23, and any subsequent Saturday, at Baker's, Newcastle-upon-Tyne—Strawson and Young, Louth, Lincolnshire, chemists, second and final div. of 1s. 2½d. on new proofs (together with a first div. of 7s.); Dec. 22, and any subsequent Friday, at Carrick's, Hull—T. Towerson, Tudholes, Cumberland, miller, third div. of 1s. 4d.; Dec. 23, and any subsequent Saturday, at Wakley's, Newcastle-upon-Tyne.

Tuesday, December 26.

BANKRUPTS.

BRUCE, WILLIAM, Albany-street, Regent's-park, baker, Jan. 4, Feb. 9: solicitor, Webber, Caroline-street, Bedford-square.

BRYAN, WILLIAM, jun., Garton-on-the-Wolds, Yorkshire, coal dealer, Jan. 10 and 31: solicitors, Chilton and Co., Chancery-lane; Hodgson, Great Driffield; and Bell, Hull.

CRUICKSHANK, PATRICK, MELVILLE, JOHN, and STREET, WILLIAM FAUNTLEROY, Austin-friars, City, merchants, Jan. 11, Feb. 13: solicitors, Messrs. Freshfield, New Bank-buildings, Lothbury.

DILLON, CHARLES WHITE, Rathbone-place, Oxford-street, artists' colourman, Jan. 3, Feb. 8: solicitors, Lawrence and Plews, Old Jewry-chambers.

ELLIOTT, JOSEPH, Liverpool, draper, Jan. 10, Feb. 5: solicitors, Reed and Co., Friday-street, Cheapside; and Sale and Co., Manchester.

GARDINER, ANTHONY, jun., Chepstow, Monmouthshire, timber merchant, Jan. 9, Feb. 9: sols., White and Co., Bedford-row; and Messrs. Bevan, Bristol.

HALL, JOHN, Shrewsbury, timber merchant, Jan. 10 and 30: sols., Gordon, Shrewsbury; and Hodgson, Birmingham.

HAVILAND, FRANCIS DOUGLAS, Burwash, Sussex, hop merchant, Jan. 8, Feb. 9: sol., Mr. Walker, Furnival's-inn.

HAYDON, THOMAS TILBURY, Wandsworth, Surrey, butcher, Jan. 11, Feb. 2: sols., Smith and Co., Basinghall-street.

PARRY, OWEN, Fleet-street, City, carver, Jan. 6, Feb. 17: sol., Mr. Wilson, Furnival's-inn.

SMITH, ANDREW, Marylebone-street, Regent-street, wire rope manufacturer, Jan. 9, Feb. 5: sol., Mr. Wheelock, Chancery-la.

TOMS, WILLIAM, jun., Honicknowle, Devonshire, victualler, Jan. 10, 31: solicitors, Penkivil, West-street, Finsbury-circus; Beer and Rundle, Devonport; and Stogdon, Exeter.

YOUNG, ANDREW DAVIDSON, Gracechurch-street, City, commission agent, Jan. 1, Feb. 5: solicitor, Lloyd, Milk-street.

SCOTCH SEQUESTRATIONS.

DRYSDALE, ALEXANDER, Glasgow, grocer, Dec. 28, Jan. 18.

CRAIG, JOHN, Forfar, ironmonger, Jan. 2, 23.

MONTEITH, ROBERT THOMSON, Glasgow, manufacturer, Dec. 30, Jan. 27.

PHILLIPS, ANDREW, Aberdeen, upholsterer, Jan. 2, 23.

ROBERTSON, GEORGE, Roseneath, Dumbartonshire, dealer in shares, Jan. 2, 25.

DIVIDENDS.

J. Baker, Staunton-upon-Wye, Herefordshire, victualler, first div. of 3s. 4d.; any Thursday, at Christie's, Birmingham—J. Betts, Winchester, Upholsterer, first div. of 3s. 4d., Dec. 30 and two subsequent Saturdays, at Groom's, Abchurch-lane—C. Cooper, Willenhall, Staffordshire, grocer, first div. of 1s.; any Friday, at Whitmore's, Birmingham—J. S. Dobson, Harlow, Essex, surgeon, first div. of 2s. 6d., Dec. 30 and three subsequent Saturdays, at Groom's, Abchurch-lane—W. T. Dowers, Took's-court, Chancery-lane, law stationer, first div. of 2s. 4d.; Dec. 30 and three subsequent Saturdays, at Groom's, Abchurch-lane—R. Lamb, Stockton-upon-Tees, iron merchant, fourth and final div. of 3d. (in addition to 2s. 3½d. previously declared); Dec. 30 and any subsequent Saturday, at Baker's, Newcastle-upon-Tyne—T. W. Martin, Oxford, tailor, second div. of 1s.; Dec. 30 and three subsequent Saturdays, at Groom's, Abchurch-lane.

MARKETS.

MARK LANE, FRIDAY, Dec. 22.

Our arrivals of foreign Wheat, Barley, and Oats have been liberal since Monday, with a good supply of English Barley. For Wheat we experienced a good fair retail demand to-day at Monday's prices, and bonded Wheat much inquired for, less the existing duty. The duty on Wheat advanced yesterday to 7s. per qr., and on Oats to 3s. per qr. We note Barley 1s. per qr. lower. Oats slow limited sale, and cheaper. In prices of Beans and Peas no alteration. We have, as usual at Christmas and the end of the year, dull holiday markets, and the transactions entered into very limited.

	s.	s.		s.	s.
Wheat—			Malt, Ordinary	52	56
Essex, Suffolk, and Kent, Red	36	50	Fine	58	60
Ditto White	38	48	Rye	28	30
Line., Norfolk, and Yorksh. Red	40	47	Peas, Hog	33	35
Northumber. and Scotch, White	40	45	Maple	32	36
Ditto Red	38	43	Boilers (new)	32	34
Devon, and Somerset., Red	38	43	Beans, Ticks	30	35
Ditto White	42	50	Pigeon	32	33
Flour, per sk. (Town)	41	46	Harrow	26	36
Barley	25	33	Oats, Feed	17	21
Scotch	24	29	Fine	22	24
			Poland	18	24
			Potato	20	25

WEEKLY AVERAGE FOR DEC. 16.			AGGREGATE AVERAGE OF THE SIX WEEKS.		
Wheat	47s.	6d.	Wheat	50s.	4d.
Barley	31	4	Barley	32	7
Oats	18	11	Oats	19	11
Rye	29	8	Rye	30	3
Beans	34	3	Beans	36	4
Peas	38	1	Peas	39	10

DUTIES.

	s.	d.		s.	d.
Wheat	7	0	Rye	2	0
Barley	2	0	Beans	2	0
Oats	3	0	Peas	2	0

BUTCHER'S MEAT, SMITHFIELD, Monday, Dec. 25.

For the time of year our market to-day was very scantily supplied with Beasts, both as to number and quality. Although the attendance of buyers was limited, the Beef trade was somewhat brisk, at, in most instances, an advance in the quotations of quite 2d. per 8lbs., and at which a clearance was readily effected. At least two-thirds of the Beasts came to hand from Lincolnshire. The supply of Sheep (5,500 head) was very small. All breeds were in good request, and the currencies had an upward tendency. Only four Calves were in the market, and which sold at late rates. The sale for Pigs was steady, at fully previous figures.

HEAD OF CATTLE AT SMITHFIELD.

	Beasts.	Sheep.	Calves.	Pigs.
Monday	1,017	5,500	4	50

Price per stone of 8lbs. (sinking the offal).

Beef	3s. 2d.	to 4s. 2d.	Veal	4s. 0d.	to 5s. 0d.
Mutton	3 0	.. 5 0	Pork	3 10	.. 4 8

NEWGATE and LEADENHALL MARKETS, Monday, Dec. 25.

Per 8lbs. by the carcase

Inferior Beef	2s. 6d.	to 2s. 10d.	Inf. Mutton	3s. 2d.	to 3s. 4d.
Middling do	3 0	.. 3 2	Mid. ditto	3 6	.. 3 10
Prime large	3 2	.. 3 4	Prime ditto	4 0	.. 4 4
Prime small	3 6	.. 3 8	Veal	3 10	.. 4 8
Large Pork	3 6	.. 4 4	Small Pork	4 6	.. 4 8

PROVISIONS, LONDON, Monday.

We experienced a seasonable demand for Butter during the past week, and a moderate amount of business was transacted, chiefly in low priced descriptions; and in some cases an advance of 1s. to 2s. per cwt. was realised towards the close of the week. The beneficial change in the weather has given holders increased confidence. We have to notice but a sluggish demand for Bacon, and the sales effected were quite of a retail description. Prices range from 50s. to 54s. landed.

BREAD.—The prices of wheaten bread in the metropolis are from 7½d. to 8d.; of household ditto, 5½d. to 7d. per 4lbs. loaf.

SEEDS, LONDON, Monday.

BRITISH SEEDS.

Cloverseed, red 30s. to 35s.; fine, 35s. to 36s.; white, 30s to 40s.
Cow Grass [nominal] ..... —s. to —s.
Linseed (per qr.) ..... sowing 56s. to 60s.; crushing 42s. to 48s.
Linseed Cakes (per 1,000 of 3lbs. each) ..... £11 10s. to £12 10s.
Trefoil (per cwt.) ..... 15s. to 21s.
Rapeseed, new (per last) ..... £27 to £30
Ditto Cake (per ton) ..... £4 15s. to £5
Mustard (per bushel) white ..... 8s. to 10s.; brown nominal.
Canary (per quarter) ..... 85s. to 90s.; fine 90s. to 100s.
Tares, Winter, per bush ..... 10s. 0d. to 10s. 6d.
Carraway (per cwt.) ..... 28s. to 29s.; new, 30s. to 31s.

FOREIGN SEEDS, &c.

Clover, red (duty 5s. per cwt.) per cwt ..... 28s. to 35s.
Ditto, white (duty 5s. per cwt.) per cwt ..... 22s. to 45s.
Linseed (per qr.) ..... Baltic 42s. to 46s.; Odessa, 42s. to 46s.
Linseed Cake (per ton) ..... £8 10s. to £10 10s.
Rape Cake (per ton) ..... £4 15s. 5d.
Coriander (per cwt.) ..... 16s. to 20s.
Hempseed, small (per qr.) ..... 45s. to 48s.; Do. Dutch, 45s. to 47s.
Tares (per qr.) ..... 33s. to 38s.

HAY, SMITHFIELD, Dec. 25.—At per load of 36 trusses.

Meadow ..... 48s. to 73s. | Clover ..... 70s. to 91s.
Straw ..... 22s. .. 24s.

WOOL, CITY, Monday, Dec. 25.—The Wool market has been steady. The imports into London last week were more limited; comprising 134 bales from Germany, 271 from Egypt, 171 from South Australia, and 160 from Odessa. There are fair orders for fabrics to hand, by the last steamers from North and South America and India.

HOPS, BOROUGH, Saturday, Dec. 23.—Our market has in no degree recovered from the depression we noticed in our last report. Prices are nominally unaltered.

POTATOES, SOUTHWARK WATERSIDE, Dec. 25.—The arrivals the past week, both coastwise and continental, have been so extensive that our market is supplied with a larger quantity of Potatoes than it has been any one week the last three years, which, with a very dull sale, has caused prices to go down considerably with all sorts. There were a few very choice York Regents sold the early part of the week at a high figure, but, with that exception, every sort has been and is heavy, at the following quotations:—Yorkshire Regents, 100s. to 150s; Newcastle and Stockton ditto, 100s. to 120s.; Scotch ditto, 100s. to 120s.; Ditto Cups, 60s. to 90s.; Ditto Reds, 60s. to 80s.; Ditto Whites, 60s. to 80s.; French ditto, 60s. to 95s.; Dutch ditto, 40s. to 60s.

HIDES, LEADENHALL.—Market hides, 56lb. to 64lb., 1¼d. to 1¾d. per lb.; ditto, 64lb. to 72lb., 1¼d. to 1¾d.; ditto, 72lb. to 80lb., 1¾d. to 2d.; ditto, 80lb. to 88lb., 2¼d. to 2¾d.; ditto, 88lb. to 96lb., 3d. to 3¼d.; ditto, 96lb. to 104lb., 3¼d. to 3¼d.; Calf-skins, each, 3s. 6d. to 4s. 6d.; Horse hides, 8s. to 8s. 6d.; Polled Sheep, 3s. 0d. to 3s. 10d.; Kents and Half-breds, 2s. 4d. to 3s. 6d.; Downs, 2s. 4d. to 3s. 3d.

OILS.—Linseed, per cwt., 22s. 6d.; Rapeseed, English refined, 36s. 6d.; brown, 35s. 6d.; Gallipoli, per tun, £48; Spanish, £47; Sperm, £82 to £85; do. bagged, £82; South Sea, £25 to £27 10s.; Seal, pale, £25 10s.; do. coloured, £23 10s.; Cod £23 15s.; Cocoa nut, per tun, £40 to £42; Palm, £28 to £32 10s. Whale Fins: South Sea, £130 to £135 per ton; North West, £135. Very little business has been done this week, and the alterations are quite trifling.

ADVERTISEMENTS.

The JANUARY Number of the ECLECTIC REVIEW will contain, amongst other papers, Articles on

1. Macaulay's History of England.
2. Somerville's Tracts—The Siege of Paris.
3. The Literature of Gothic Architecture.
4. Mary Barton: a Tale of Manchester Life.
5. Tyndalle's Island of Sardinia.
6. Davidson's Introduction to the New Testament.
7. The Fairfax Correspondence.
8. The West Riding Election, &c. &c.

London: WARD and Co., Paternoster-row.

RETRENCHMENT AND REFORM.
Now ready, seventy pages, price 6d.,
THE REFORMER'S ALMANACK and POLITICAL YEAR-BOOK FOR 1849.

Extract of a letter from JOSEPH HUME, Esq., M.P.:—"The 'Reformer's Almanack' will be a very useful addition to those publications that are now making the real state of the country known to the people; and it will aid in pointing out the causes of the heavy, unequal, and oppressive taxation, consequent on the large and uncalled for establishments in every branch of the public expenditure. The Almanack may reach thousands who, perhaps, have not the means of other information, and I am confident that the knowledge of the causes of the present heavy taxation, when generally known, must lead to the true remedy—'Reform in Parliament,' such as I submitted to the House of Commons in June last. Nothing less will stay the evils now so great.

NOTICES OF THE PRESS.

"It is full of useful information, and contains the best exposure we have met with of the abuses and extravagancies of Government."—*Principality.*

"A very valuable addition to our existing almanacks. It should be in the hands of every Reformer."—*Bradford Observer.*

London: AYLOTT and JONES, 8, Paternoster-row. Manchester; ABEL HEYWOOD. Leeds: Mrs. MANN, and J. HEATON. Edinburgh: A. MUIRHEAD, Nicolson-street. Glasgow: J. RATTRAY, 86, Trongate. And may be had of any Bookseller.

Now ready, No. I., price One Penny. To be completed in six numbers,

THE GOLDEN DIARY: or, Gems of Divinity. For Every Day in the Year. By GEORGE WHITEFIELD. Consisting of Select Sentences from his Journal and Letters.

Whitefield's Journal and Letters having become comparatively scarce, and therefore difficult of access to the generality of readers, it has been thought expedient to publish this little Collection, which, it is hoped, from the circumstance above-mentioned, will prove the more acceptable to those for whose use it is principally intended, viz., the great bulk of Sunday-scholars and Sunday-school teachers.

London: HOULSTON and STONEMAN, Paternoster-row; and all Booksellers.

FAMILY DENTISTS.
TO PARENTS AND GUARDIANS.

THE importance of early attention to the TEETH can hardly be overrated. An incredible amount of discomfort, not to say suffering, may be prevented by submitting the TEETH of CHILDREN and YOUNG PERSONS to periodical inspection by competent Dentists. The too common practice of confiding to charlatans and empirics (who are in many instances journeymen jewellers) the treatment of the Teeth cannot but prove disastrous in the extreme, particularly where surgical skill is necessary, and has entailed a great amount of misery in after life. This may always be prevented by employing a properly educated and experienced practical DENTIST to examine, at short intervals, the state of the growing TEETH; this desideratum may be most satisfactorily obtained by applying to J. BEAVERS and CO., who will undertake the responsibility at a fixed amount per annum.

MESSRS. J. BEAVERS and CO., Surgeon Dentists to his late Royal Highness the Duke of Sussex, 20, Great Windmill-street, Haymarket.

ESTABLISHED 1730.

NEUBER'S IMPROVED LIQUID GLUE is impervious to damp or heat, without smell, and equal, if not superior in strength, to any other Glue. It is used as a cement for wood, stone, marble, ivory, glass, china and earthenware, plaster models, for every description of fancy work, and for household purposes. It may be used at a moment's notice, and requires no preparation. Price, dark, 8s.; pale, 10s. per gallon; and in bottles at 6d., 1s., and 1s. 6d.

NEUBER'S IMPROVED WATER VARNISH is without smell, perfectly washable, produces an elegant and durable polish, and requires no preparation of size. Price, full body, 10s.; flat, 8s. per gallon; and in bottles, at 6d., 1s., and 1s. 6d.

Sold wholesale and retail by Messrs. NEUBER and WATKINS, Varnish and Japan Manufacturers, 4, Endell-street, Broad-street, Holborn, where samples may be obtained, or forwarded free on receipt of twelve postage stamps. Retail Warehouse, 76, Long-acre, two doors from Drury-lane.

N.B.—Respectable local agents are required for the sale of these articles in the provinces.

COALS.

COCKERELL and Co. (late Beard and Co.) quote from the Coal Exchange Registry, (published by authority of the Corporation,) that during the month of November last 353,775 tons of coals were brought into London, and out of this large quantity only 88,632 tons were best coals; from whence the inference is clear, and the fact undeniable, that although the great majority of consumers order best coals, very few families obtain them. C. and Co. continue to deal ONLY IN BEST COAL; viz.—Stewart's, Hetton's, Lambton's, Haswell's, and Hartlepool, to which their trade has been confined for the last fifteen years. Present cash price, 25s. per ton.

Purfleet-wharf, Earl-street, Blackfriars.

RELFE'S HOMŒOPATHIC COCOA, improved by the Desiccating Company's process, DAVISON and SYMINGTON Patentees, on a perfectly novel plan, the nut being roasted by hot air, thereby preserving the fine flavour and highly nutritive quality of the cocoa in its fullest extent, and effectually eradicating all those grosser oily particles which have rendered the use of it objectionable to persons of weak digestion. The purity and superiority of this most extraordinary preparation has already secured for it a most extensive and increasing sale among the homœopathic public, being strongly recommended by the most eminent of the faculty to persons of delicate health as far superior to any yet offered to those who desire an economical and agreeable beverage for the breakfast, luncheon, or tea table.—Prepared and sold by JOHN RELFE, No. 4, Gracechurch-street.

S. S. BENSON'S £4 15s. GOLD WATCHES —the same movements, in silver cases, at £2 15s.—at his manufactory, 63, CORNHILL, three doors from Bishopsgate-street.—S. S. BENSON begs respectfully to inform the public that while his entire stock of gold and silver watches are marked at the lowest possible price, no watch shall be put into the hands of his customers unless it is in every respect such as can be recommended. A large and beautiful stock can be selected from. Highly-finished movements, four holes jewelled, rich gold dials, and every improvement. A written warranty for two years, and sent post-free upon receipt of Post-office or banker's order. A splendid stock of fine gold chains at their weight for sovereigns. N.B.—The large profits usually charged upon watches have induced the proprietor to manufacture the whole of his stock, and the great quantity sold enables him to make them at the above very low prices. A discount of five per cent. allowed where two or more watches are taken.—63, Cornhill.

GUTTA PERCHA.—Boots and Shoes, soled with this material, being eminently non-conductors of heat, are exceedingly pleasant wear for tender feet, and, however slight the soles, impenetrable by showers or salt water, therefore invaluable to SPORTSMEN, TOURISTS, and VISITORS to the SEA-SIDE.

The idea that atmospheric heat has any detrimental effect upon Gutta Percha is a FALLACY; and in no known instance have soles failed in adhering which may not be ascribed to neglect of the Company's printed directions.

The more recent productions in Gutta Percha are elaborate cornices, highly enriched console tables, mouldings, panelings, picture frames, &c., in every variety of finish and relief, dessert services, flower vases, fountains, inkstands, medallions, buckets, bowls, bottles, paper weights, pen trays, &c. Tubing of all sizes from one-eighth of an inch to four inches in diameter. For lining cisterns, sinks, galvanic troughs and batteries, Gutta Percha offers innumerable advantages; and being impervious to water, unaffected by acids, alkalies, &c., it may fairly be said to be the discovery of the age. May be had of the GUTTA PERCHA COMPANY, 18, Wharf-road, City-road, and of any of their wholesale dealers.

COALS.—R. S. DIXON, Providence Wharf, Belvedere-road, Lambeth, having contracted with the Marquis of Londonderry and others, for Best Walls End Coals, can sell a genuine article as cheap as any house in the trade; having ships of his own, constructed to lower their masts and come above bridge, and deliver alongside his wharf, several of which are larger than ever known to come through the bridges, by which he saves nearly two shillings per ton in lighterage, breakage, and ships delivery in the pool. The coals come of a much better size than when turned over the ship's side into barges in the pool, and they being always dry, do not slack in the cellar as those which have been exposed to the weather.

He has ships at his wharf nearly always, and invites families to come and judge for themselves.

It is a good time to purchase—a considerable advance is shortly expected.

Best Sunderland Walls Ends (well screened) for cash	25s.
Best Newcastle and Hartlepool	24s.
Good Seconds	23s.

The trade supplied on liberal terms.

Hartleys, Welsh, and all kinds of Engine Coals at the lowest prices.

FURNITURE AND LOOKING-GLASSES.

THE extensive celebrity of JOSEPH LOADER'S Establishment, for twenty-five years, for all articles appertaining to the Upholstering Business, affords a certain guarantee to all purchasers from his Stock, that whatever they may select will be of the most approved Fashion and best workmanship, moderately charged.

A tasteful assortment, suitable to the decoration of the Dining, Drawing-room, Library, and Boudoir, is uniformly kept, comprising Chairs, Tables, Pier and Chimney Glasses Chiffoniers, Drawers, Wardrobes, Carpets, Mattresses, and Bedding, at regularly fixed prices, corresponding with the wants or elegances of Household Economy, offered on terms with which none but first-rate houses can successfully compete.

Descriptive Catalogues may be obtained, on application, by any party who may be desirous to make special contract for any requisites for the commencement or completion of Housekeeping, coupled with suggestions essential to ensure comfort and respectability.

PRESENT TARIFF.

	£ s. d.	£ s. d.
Solid rosewood chairs, French polished..	0 15 0	each, to 1 2 0
Sets of eight mahogany ditto	4 4 0	.. 4 10 0
Sets of eight mahogany Trafalgar	4 16 0	.. 5 10 0
Gondola easy chairs (in leather)	1 8 0	.. 1 16 0
Langham easy chairs, spring stuffed	1 1 0	.. 1 8 0
Reclining chairs, in leather, spring stuffed	2 0 0	.. 3 5 0
Mahogany lounging chairs, carved throughout, spring stuffed, in morocco, on patent castors	3 4 0	.. 3 10 0
Couches, with loose squabs, all hair	2 15 0	.. 3 15 0
Mahogany loo tables, French polished..	2 11 0	.. 2 14 0
Rosewood ditto, on pillars	3 10 0	.. 4 8 0
Rosewood chiffoniers, with carved backs and marble tops, 3 ft., carved	3 5 0	.. 3 10 0
4 ft. carved mahogany sideboard, with drawers and four doors, cellarets and trays, complete, French polished	4 12 0	.. 5 15 0
Mahogany dining tables, with sliding frames, loose leaves, and castors	3 12 6	.. 5 5
Mahogany bedsteads, with cornices or poles, sacking or lath bottoms, polished	4 0 0	.. 4 15 0
Superior ditto, massive pillars, carved, double screwed, and bracketed round..	6 6	.. 7 15 6
3-feet 6-inch elliptic wash-stands, marble tops	2 12 6	.. 3 12 6
Dressing tables, en suite	2 5 0	.. 2 11 0
Winged wardrobe, with drawers in centres	8 10 0	.. 15 0 0
3 ft. mahogany or japanned chest of drawers	2 5 0	.. 2 15 0
Chamber chairs, with cane or willow seat	0 3 0	.. 0 5 0
Chimney glasses, in gilt frames, 30 by 18 to 40 by 24 in.	2 1 0	.. 3 17 0
Alva or Wool Mattress, 4 ft. 6 in.	0 16 6	.. 0 17 6

*** Shipping and Country Orders promptly executed, and the customary allowances made in all wholesale transactions.—December, 1847.

JOSEPH LOADER'S Establishment, 23, Pavement, Finsbury, London, to whom it is requested, as a favour, that all letters may be addressed in full.

RICHARD A. C. LOADER respectfully solicits all parties about to furnish, and requiring Furniture, to inspect his Stock, which will be found to consist of the newest designs of furniture, of the best seasoned materials, at the lowest possible prices.

	£ s. d.
Spanish mahogany easy chairs, in real morocco leather, stuffed all hair, and spring seats, with continuation mahogany mouldings to the backs, on patent castors	2 12 0
Mahogany sweep-back chairs, with Trafalgar seats, stuffed with all best horse-hair, in hair seating, carved splat polished	0 14 6
Sets of six, and two elbow, mahogany roll-over top Trafalgar chairs, in hair seating	5 5 0
Solid rosewood cabriole drawing-room chairs, all hair stuffing	0 18 6
Rosewood couch to match, with cabriole front, spring stuffing	4 17 6
Solid rosewood chairs, stuffed, and covered in damask	0 13 6
Rosewood couch to match	4 0 0
Mahogany couch, in hair cloth	3 13 6
Ditto, all best hair, and fine Spanish mahogany	6 6 0
Four-foot solid mahogany loo table, French polished..	2 12 0
Four-foot fine mahogany loo table, with star top (very elegant)	4 14 6
Five-foot lath or sacking bottom four-post bedstead, with eight-foot mahogany pillars and cornices, or poles	4 14 6
Ditto, very superior £5 15s. 6d. to	6 16 6
Four-post mahogany bedstead, without cornices	2 12 6
Japanned French bedsteads, all sizes and colours	1 3 6
Superior ditto	1 9 0
Mahogany half-tester bedstead, with cornices	3 10 0
Chimney glasses, in gilt frames £2 2s. to	10 10 0
Dressing glasses, in mahogany frames 5s. to	1 12 0

RICHARD A. C. LOADER,
24, PAVEMENT, FINSBURY, LONDON.

HALSE'S PORTABLE GALVANIC APPARATUS, PRICE TEN GUINEAS.

HALSE'S PORTABLE GALVANIC APPARATUS, which has now become so celebrated, consists of twelve pair of zinc and silver plates, and a most complete regulating apparatus, with wire, handles, &c. The whole is contained in a neat mahogany box, about two feet long, one foot high, and one foot broad; and when in action it is an ornament to any drawing-room, and is, in short, perfection itself. From the weakest to the strongest power there are fifteen gradations, the use of which is described in Mr. Halse's sixth and seventh letters on Medical Galvanism, to which he begs to call the reader's attention. The extraordinary cures he has made by means of Galvanism have so astonished the whole medical world, that he is now justly patronized by the highest of the medical profession; and, although it may not be believed, it is still, nevertheless, a fact, and well known to his numerous patients, that he has generally one or two gentlemen of the medical profession under him as patients. To galvanize between forty and fifty patients a day, as Mr. Halse and his assistants are in the habit of doing, it is absolutely necessary that the galvanic apparatus should be brought to the height of perfection; and such, he flatters himself, he has accomplished, as the undermentioned testimonials will prove.

The apparatus is constructed on so simple a principle, that the most unscientific will not have the least difficulty in using it, as the fullest instructions are given how to use it, and also medical advice how to apply it, by the patient minutely describing his complaint. Therefore patients in the country need not go to the expense of a journey to London, as they can galvanize themselves by means of this apparatus, at their own residences, and with perfect safety, as the power can be regulated so accurately that an infant may be galvanised with it, without even causing it to cry; and in a moment the power of it can be so increased that the most powerful man would not like to receive its influence a second time. The most timid need not be afraid of using it, as the power of it is entirely under command.

The following are a few extracts from the Press, in addition to those previously inserted:—

HALSE'S PORTABLE GALVANIC APPARATUS.—From the *Wesleyan*.—"That Mr. Halse stands high as a medical galvanist, and that he is generally considered as the head of his profession, are facts which we have long known: but we did not know until very recently that he had brought the galvanic apparatus to such a high state of perfection, that an invalid may galvanize himself with the most perfect safety. We happen to know something of galvanism ourselves, and we can truly say that his apparatus is far superior to anything of the kind we ever beheld. To those of our invalid friends, therefore, who may feel desirous of testing the remedial powers of galvanism, we say, apply at once to the fountain head. To secure beneficial results, it is necessary, as we can from experience assert, to be galvanised by an apparatus constructed on the best principles; for, although the sensation experienced from the smallest machines of the common construction during the operation is very similar to that experienced by Mr. Halse's machines, yet the effects afterwards produced are vastly different, the one producing a feeling of exhaustion, and the other a feeling of renewed vigour. Mr. Halse particularly recommends galvanism for the restoration of muscular power in any part of the body which may be deficient of it."

HALSE'S PORTABLE GALVANIC APPARATUS.—The following is extracted from the *Magazine of Science* for April:—"We are continually in receipt of letters from medical men, inquiring the best form of Galvanic Apparatus for medical purposes, the essential requisites being constancy of action, and to be always ready for use at a moment's notice. To those medical friends we reply, write to Mr. Halse, and order one of his Portable Galvanic Apparatus, and you may take our word for it you will find them all that you can desire. His battery is constructed of zinc and silver plates, and he has so arranged his regulating apparatus, that the practitioner may apply just what power he may think proper. It is the most perfect thing we ever beheld; and we do not see how it is possible, for medical purposes, to improve upon it. It is well known that quantity of fluid is the great *desideratum* in medical galvanism. Now, in the small machines which are usually sold, it is very evident to any one who knows anything of the principles of galvanism, that the quantity of fluid which circulates through the body of the patient is next to nothing, although the shock may be very powerful; for the human body is an imperfect conductor, and it requires a series of pairs of plates to enforce the current through an imperfect conductor. In Mr. Halse's apparatus there are both quantity and intensity brought into action; and yet his machine is constructed in so beautiful a manner that even an infant may be galvanised by it without the least unpleasantness. As men of science, we conscientiously recommend Halse's Portable Galvanic Apparatus in preference to all others."

GALVANISM.—The application of Galvanism as a medical agent appears to be all the rage in the metropolis. Its professors have played the very deuce with the Cold-water Doctors, for the Medical Galvanists pretend to accomplish fully as much as the Hydropathists; and, as the cold-water treatment is, without doubt, a very disagreeable one, whilst the galvanic treatment has nothing disagreeable about it, patients now generally resort to the latter. Mr. W. H. Halse may be considered the leader in this new branch of medical science, for whoever heard of galvanic rings, galvanic bracelets, garters, bands, &c., before he made galvanism so popular? If galvanism be as powerful a remedial agent as it is pretended to be, the thanks of the invalid public are due to Mr. Halse, and to him alone, for it; for without his extraordinary improvements in the galvanic apparatus, the application of galvanism would be worse than useless. That Mr. Halse ranks high as a Medical Galvanist is evident from the fact that the most eminent physicians of the metropolis invariably recommend their patients to him, where they think galvanism will be of service.—*Morning Chronicle.*

Invalids may be supplied with Mr. HALSE'S Pamphlet on MEDICAL GALVANISM gratuitously, by forwarding him two stamps for the postage of it. His residence is at 22, Brunswick-square, London.

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5,000,000 Englishmen cannot read. 8,000,000 Englishmen cannot write. One married man out of three, and one married woman out of two, sign the register with a mark.

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The *Phonetic News*, conducted by A. J. Ellis, B.A., will be the organ of THE SPELLING REFORM; and will advocate Universal Unsectarian State Education: Parliamentary Reform; Progress in all things; Progress towards Christian Charity, Universal Peace, Abolition of Capital and all Vindictive Punishments, Reformatory Treatment of Criminals, and Civil Honours for Civil Merits. The *Phonetic News* will be strictly adapted for Family Reading, and complete in all its departments. It will contain all the News of the Week.

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